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THE HOLY SPIRIT

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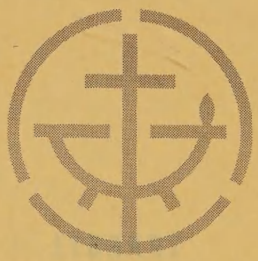

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THE HOLY SPIRIT *in the* NEW TESTAMENT

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AN EXEGETICAL EXAMINATION OF EVERY NEW TESTAMENT REFERENCE TO THE SPIRIT OF GOD

A TEXT BOOK FOR SEMINARIES, BIBLE INSTITUTES AND ALL CHRISTIAN WORKERS AND BIBLE STUDENTS

BY

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CHAPTER I

The Promises of the Gift of the Holy Spirit in the Old Testament

WHEN Moses complained to the Lord on account of Israel murmuring at Taberah, and confessed that the burden of the people was too heavy for him, the Lord told him to gather seventy men of the elders, and that He would give them the Spirit, who rested upon himself, so that they might bear the burden with him. When it was done the elders prophesied. Two of the seventy had not gone outside of the camp to the tabernacle, Eldad and Medad, but they also prophesied in the camp. Then Joshua rushed up to Moses and informed him of this fact, adding a demand, "My lord Moses, forbid them." Moses answered him, "Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them" (Num. xi:1-29).

Moses knew that the only remedy for the unbelieving and complaining people was the Spirit of God. But in his wish he expressed something more. It becomes in later prophecy a definite promise for the nation God has chosen as His earthly people, that they were to receive the Holy Spirit and that the whole nation should be Spirit-filled. In Exodus xix:5-6 the calling of Israel is stated. They are to be, says the Lord, "A peculiar treasure unto Me (see Matt. xiii:44) above all people, for all the earth is Mine. And ye shall be to Me a kingdom of priests, and a holy nation." In Deut. vii:6 we read, "For thou art an holy people

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unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Two things are necessary for the realization of this calling, redemption and the Holy Spirit. It will be noticed that the calling stated in the nineteenth chapter of Exodus is conditional. It is in connection with the inauguration of the law-covenant. We read, "If ye will obey My voice, and keep My covenant, then ye shall be to Me a peculiar treasure." As they were uncircumcised in their hearts, they could not keep His covenants nor walk in His ways as a nation. If their calling is to be realized they must have a circumcised heart (Deut. xxx:6), in other words, be born again, which is the result of redemption and the Spirit of God. The law covenant says nothing about redemption and a circumcised heart, because by the works of the law no one can be justified, nor receive the blessings of redemption. Neither does the law covenant promise to him who keeps the law the gift of the Holy Spirit (see Gal. iii:2).

The prophetic Word reveals the great future of the people Israel, when they shall be a holy nation, a kingdom of priests, a nation born again, a nation filled with the Spirit, a nation which will show forth the Lord's glory. This future will be realized through grace, when the remnant of Israel in the latter days turns to the once rejected Messiah, the pierced One, upon whom they look (Zech. xii:10). In connection with their future conversion as a nation, the fulfilment of the many promises of earthly glory, such as their restoration to their land and the kingdom, the gift of the Holy Spirit is prominently mentioned.

We shall examine briefly certain passages upon the understanding of which a great deal depends if we want to grasp the teachings of the New Testament as to the Holy Spirit.

The first Scripture we select is **Isaiah xxxii:13-18.**

"Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in a fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in dwellings, and in quiet resting places."

We notice that this passage begins with a prophecy announcing that the curse of the Lord would rest upon Israel's land. Thorns and briers, symbolical of the curse, would change Israel's land into a wilderness, while the joyous city would be forsaken. This, however, is not to be the permanent condition of the land. The time is to come when the wilderness will become again a fruitful field, when peace, the work of righteousness will prevail, when the people scattered and driven about among the nations, shall dwell in a peaceable habitation, in sure dwellings, and quiet resting places. The great change will come, when "the Spirit is poured out from on high." Inasmuch as the national and earthly blessings for Israel and Israel's

land have not yet come, and these blessings can only be realized by the Spirit poured upon them, there is yet to come the outpouring of the Spirit of God upon that people.

We cite another passage from Isaiah, **chapter xliv: 2-5.**

"Thus saith the Lord that made thee, and formed thee from the womb, who will help thee; Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thy offspring. And they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

This passage looks forward to the day when Israel is converted and knows the Lord. The outpouring of the Spirit of God is here likewise a leading feature.

The **xxxvi chapter of Ezekiel** is a great chapter dealing with Israel's future restoration blessings, and with their new birth as a nation before the kingdom is restored unto them. When our Lord said to Nicodemus in the third chapter of John's Gospel, "Art thou the teacher in Israel and knowest not these things?", He had the thirty-sixth chapter of Ezekiel in His mind. There is a beautiful chronological order in the closing chapters of Ezekiel. In the thirty-sixth chapter the national conversion of Israel is predicted. In the next chapter we behold their national restoration, as seen in the vision of the valley of dry bones. The union of the house of Judah with the house of Israel

follows. In chapters xxxviii and xxxix the prophetic history is recorded of the last invasion of Israel's land by Gog and Magog and their complete defeat. From the fortieth chapter to the end we hear of the great temple to be erected during the millennium, of the division of the land and the glory of the earthly Jerusalem. In the thirty-sixth chapter the people Israel are first of all reminded of their past history of sin and shame, as well as the judgment which the Lord meted out to them as a nation. "Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it; and I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they entered unto the nations, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of this land" (verses 18-20). The dispersion which is mentioned here is not the Babylonian captivity, but it is the great dispersion among all the nations. Then the Lord reveals their future. He does not say that they have repented and have become righteous by keeping the law, but He is gracious and merciful unto them that His great name may be sanctified, that the world might know the depths of His mercy. The first promise as to their future is contained in verse 24, "For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land." This is their restoration and it will be seen that it is accomplished by the Lord Himself and not by their own political efforts, as we witness today in Zion-

ism. The Lord who made a covenant with Abraham and promised to him and to his seed the land, which he never possessed, will bring them again to their land. Next we read of their cleansing. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from your idols, will I cleanse you." It is folly to quote this verse, as it has been done, to show that sprinkling is the only scriptural mode of baptism. It has nothing whatever to do with baptism nor with the church. The foolish spiritualizing of the national promises which belong to Israel has worked, and is still working, untold harm. The Lord in His grace will cleanse them from their sins and defilement. As Paul states by the Spirit of God, "This is my covenant unto them, when I shall take away their sins" (Rom. xi:27). The prophetic Word contains many promises as to their national cleansing. Their cleansing is followed by the new birth of the nation, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." This is the circumcision of their heart (Deut. xxx:6). Next to the promise of their rebirth, when their iniquity will be removed in one day (Zech. iii:9) and the nation will be born in a day (Isa. lxvi:7-8), we find the gift of the Spirit. "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." The Holy Spirit is bestowed upon them as a nation and the result will be their sanctification and walk of righteousness. Over and over again in this

chapter we read the divine "I will," the word of sovereign grace. The remnant of Israel living in that day will be saved, blessed, cleansed, born again and filled with the Spirit by grace.

When we turn to the last verse of the **thirty-ninth chapter** we find the statement again that the Lord has gathered them out of all nations and brought them back to their land. Then the final assurance, "Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God." No intelligent believer will claim that this has taken place, nor will any one who divides the Word of Truth rightly say, as we read in commentaries, that it will never be fulfilled in Israel, but has found its fulfillment in the church.

The **second chapter in the prophecy of Joel** contains the most outstanding prediction and promise as to the outpouring of the Holy Spirit in connection with the chosen people of God, the nation Israel. We refer the reader to our larger exposition of the Book of Joel, in which the writer examines every detail of this interesting prophecy and shows its relation to the coming **Yom Jehovah,** the Day of the Lord. The prophecy of the outpouring of the Spirit is found in chapter ii:28-32, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and

the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The context shows when this great prophecy will be fulfilled. That it is a Jewish national promise is so plainly written in this chapter that one must be wilfully blind in not seeing it. The first part of the chapter gives a prophetic description of the coming great tribulation, the time of Jacob's trouble, preceding the Day of the Lord, which brings the visible manifestation of the Lord for the deliverance of the remnant of Israel. Jerusalem is in great distress once more. Then a remnant turns to the Lord and calls upon Him. He answers and pities His people. The enemy from the north, who had invaded the land, is repulsed. The Lord does great things. The former rain and the latter rain comes upon the land, and what the locusts had devoured, devastating the land, will be restored. It is Bible interpretation gone to seed when a certain woman-leader in Los Angeles claims that all this means the church and that she herself has a prominent part in the fulfilment of this prophecy. Such egotism is obnoxious to every true child of God. The prophecy as to the great outpouring of the Spirit is closely related to the Day of the Lord. It can therefore not be fulfilled as long as this day has not come. Here, again, these latter day delusionists, a good many of whom are women, claim fulfillment. They try to justify their speaking "in tongues," usurping authority over man, taking the place as teacher, by the passage before us, because it says, "your daughters shall

prophesy." They claim to have visions; we do not doubt that they are visions, but certainly not the visions of God, but lying visions. All these delusions might have been avoided and also with it the havoc and heartaches among a certain class of Christians, if the context had been studied. They would have discovered that all this has nothing whatever to do with the church of Jesus Christ and with the present age. We mention the quotation of this passage by Peter on the day of Pentecost in the chapter on "The Holy Spirit in the Book of Acts."

The third chapter in Joel shows what else will take place in that day, when Israel is saved and the Holy Spirit is poured out upon them. We give one more passage. In **Zechariah xii:10** we read: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon Me, whom they have pierced, and they shall mourn for Him, as one that mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." This also is future and its fulfillment awaits the day when they shall see Him coming in the clouds of heaven and shall know Him by the prints of the nails in His hands and His feet.

We give a summary. The promise of the gift of the Holy Spirit in the Old Testament is confined to the people Israel. The Spirit of God will be given to them in the day of their restoration, when the Lord is manifested. The promise is therefore unfulfilled. Nowhere do we read in the Old Testament that the Spirit of God is to be given to the Gentiles, that Gentiles are to be united with believing Hebrews in one body and

that the middle wall of partition was to be broken down. Nor do we read the promise in the prophets that believing sinners should receive the Spirit of Sonship, by whom they are enabled to cry "Abba, Father," that their bodies become the temples of the Holy Spirit. Not a word is said, furthermore, about the Holy Spirit sealing the believer until the day of redemption, and that He is the earnest of the purchased possession, abiding in the believer. Nor is there a word as to the gifts of the Spirit and the unity of the Spirit. Old Testament believers were visited by the Spirit and guided as well as helped by Him, but the teachings of the New Testament concerning the Spirit, and the blessings and relationships, all the results of the finished work of Christ on the cross, were unknown to them.

We are now prepared to examine the different references in the New Testament Scriptures dealing with the Holy Spirit. What we have written as to the relation of Israel to the Holy Spirit we shall have occasion to mention again.

CHAPTER II

The Holy Spirit in the Synoptic Gospels

THE first three Gospel records of Matthew, Mark and Luke are called the Synoptic Gospels. Matthew gives us the record of our Lord as the promised King, who came as such and offered the kingdom, only to be rejected by His own; Mark gives the record of Christ as servant and Luke the record of His perfect manhood. The first chapter in Matthew mentions the Holy Spirit for the first time.

Matthew i:18. "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit."* When Joseph thought of putting her away an angel informed him that "that which is conceived in her is of the Holy Spirit" (verse 20). When Gabriel brought the heavenly announcement to Mary, the Virgin mother of our Lord, he mentioned the Holy Spirit likewise. **Luke i:35,** "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."

The Holy Spirit produced the human body for the Son of God by a creative act. Of that body the Son of God spoke as a prepared body (Heb. x:5). It was

*We use the word "Spirit" throughout instead of "Ghost." The only difference is that "Ghost" is an Anglo-Saxon word and Spirit is Latin from Spiritus. The Greek has but one word, "Pneuma."

impossible for One who is absolutely holy to clothe Himself with a body coming into existence by the natural generation. If that had been the case He would have had a body to which the taint of sin was attached. While it is true that Mary had a body which was sinful, yet the power of holiness in the Son of God, repulsed every particle of that, and the Holy Spirit in preparing the body could not permit anything unholy to enter the physical body of our Lord.

This is typically indicated in the meal offering (Lev. ii). The meal-offering (erroneously called "meat-offering") speaks of the holy humanity of our Lord. It consisted of fine flour, unleavened, mixed with oil and frankincense put upon it. No meal offering was permitted to have leaven in it, nor any honey. Salt was to be offered with it.

The fine white flour stands for His spotless humanity. The oil is the emblem of the Holy Spirit. He was conceived by the Holy Spirit. Leaven is the type of evil and sin. There was no evil nor sin in Him. Frankincense denotes worship. Honey, which was also forbidden, is symbolical of the amiableness of the natural man. All what was in Him was the result of His own holy character. Salt typifies the separating power of holiness. The Holy Spirit is thus eminently identified with the physical body of our Lord.

Luke i:15, 41 and 67. These passages also mention the Holy Spirit. John, the forerunner was filled with the Holy Spirit from his mother's womb. Elisabeth, the mother of John, was filled with the Holy Spirit, and so was Zechariah when he prophesied. The trinity is therefore seen in holy action in the very beginning of the New Testament. The Father sent the Son; the

Son of God came to be incarnate. The Holy Spirit came upon the Virgin; she conceived by the Holy Spirit. John was filled with the Holy Spirit and also Zechariah and Elisabeth. The same is said of Simeon, who had received a special revelation by the Spirit and was led by Him to the temple (**Luke ii:25**).

Matthew iii:11-12. "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Spirit and with fire; whose fan is in His hand, and He will purge His floor, and gather His wheat into the garner but He will burn up the chaff with unquenchable fire" (**Mark i:18 and Luke iii:16 and 17** and the reference to the same promise in **John i:33**). These are fundamental passages and need our closer attention.

We must remember that John, the Baptist, as we call him, was the herald of the King. He still belonged to the Old Testament prophets and did not announce under the name "the kingdom of heaven," the church, nor this present dispensation of grace, but the kingdom, which is promised to Israel. The baptism which he practised is not Christian baptism. It was a baptism unto repentance by which the Israelite signified that he was worthy of death on account of his sins. Then he announced that He, who came after him, the Messiah-King, would baptize them with the Holy Spirit and with fire. Every Jew who knew the Scriptures and the promise of God as to the gift of the Spirit must have understood by this statement, that these promises were to be accomplished for the nation through the Messiah, the Son of David, on the condition of repentance. The baptism with fire is something entirely different

and has nothing whatever to do with the baptism with the Spirit. Strange confusion exists here. There are certain sects which actually differentiate between the baptism with the Spirit and the baptism with fire. They teach, that a believer may be baptized with the Spirit and not be baptized with fire. Then they exhort others to "seek the fire baptism," which they claim, is evidenced by some startling outward phenomenas, falling to the floor and talking in a strange tongue, etc. The men who teach that a believer must "seek" a baptism with the Holy Spirit after he has been born again are responsible for a good deal of the confusion which exists among Christians. This fact is taken up elsewhere in this volume.

The baptism with fire did not take place on the day of Pentecost, nor is there a baptism with fire now. The baptism with fire means the judgments which will be executed with the second coming of our Lord. The words of our Lord demonstrate this. He speaks of gathering His wheat (the children of the kingdom) into his garner and of burning the chaff with unquenchable fire (see Matt. xiii:37-43). It is the fire baptism of judgment which He will bring to this earth when He returns. The word baptism is used differently. There is water baptism, baptism with the Holy Spirit and the baptism with fire—judgment. Our Lord also used the word baptism when He said "But I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke xii:50). It was His suffering and His death to which He referred as a baptism. The conclusive evidence that the fire baptism has nothing to do with the baptism with the Spirit is found in Acts i:5 "For John truly baptized with water, but ye

shall be baptized with the Holy Spirit not many days hence." The Lord omitted "and with fire" because there is no such thing as a fire baptism during the present age.

Matthew iii:16. "And Jesus, when He was baptized, went up straightway out of the water, and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (see also **Mark i:10-11; Luke iii:21-22, and John i:32-34).**

With His baptism in Jordan our Lord entered upon His official ministry as "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers (Rom. xv:8). As John said, "He needed not to be baptized." In His baptism He showed forth the purpose of His coming into the world; He came to take the sinner's place in death. In His baptism there is also indicated His resurrection, His ascension, the gift of the Spirit and the declaration of Sonship.

The Spirit of God came upon Him anointing Him for the great work He came to do. This also is seen in a typical way in the meal offering, for oil was not only to be mixed with fine flour (His incarnation) but before the meal offering was exposed to the fire (typical of His sufferings), oil was poured upon it. So our Lord before He began His work as the Prophet, in His public ministry, ending with His death on the cross, was anointed with the Spirit. Many in Old Testament times were also anointed with the Spirit to do the work into which the Lord had called them. But there is a difference between them and our Lord. The Spirit of God came upon prophets, priests and kings

in a certain measure, but **John iii:34** tells us that the Spirit was not upon Him by measure, that is, He did not receive a portion of the Spirit, but the Spirit, the Person Himself came upon Him. This is a blessed indication how those who are dead with Christ and risen with Him should also receive the Spirit, not by measure, but He Himself, the third person of the Trinity, comes to dwell in their hearts.

He came upon Him in the form of a dove. The Holy Spirit took the emblem of a dove. The characteristics of the dove are too well known, its lowliness and harmlessness, to need further mention. Even so He manifested meekness and lowliness, the dove character; He did not cry, nor lift up, nor cause His voice to be heard in the street. If one visits nowadays certain meetings of the Pentecostalites and other sects, and sees the disorder, the howling noises and emotional fits, all claimed to be the operation of the Spirit of God, one feels at once that all is contrary to the Holy Spirit, the Spirit of order, quietness and peace.

Matthew iv:1. "Then was Jesus led up of the Spirit into the wilderness to be tested of the devil." Also **Mark i:12 and Luke iv:1.** The passage in Luke tells us that Jesus was full of the Holy Spirit and was led by the Spirit to be tested of the devil. The Son of God full of the Spirit is now guided by the Spirit to fulfill all which is written concerning Himself. The life He lived before He began His public ministry was also a life of perfect trust and obedience (see Psa. xxii:9-10). The Spirit, as Mark states, drove Him into the wilderness. Some have said, that our Lord was anxious to meet the enemy face to face. That it was His own spirit which led Him into the wilderness.

This is incorrect. If our Lord had gone forth impatiently to meet the old serpent, He would have been the tempter of the devil. It was the Holy Spirit who led Him forward, who impelled Him to meet the foe, so that a test might be applied by Him, to find out that He is the Son of God, the holy One. There are two reasons why the Son of God could not sin. The first is, because He is God, absolutely holy, and God cannot sin. The second is because the Holy Spirit of God was upon Him and He is the Spirit of holiness.

Matthew xii:18, Luke iv:14, 18. These three passages describe His ministry in the power of the Spirit. Matthew quotes Isaiah's prophecy, who spoke of Him as the Spirit filled servant of the Lord. Luke tells us that after His victory over the devil He returned "in the power of the Spirit into Galilee." As God manifested in the flesh our Lord had power over all things. He had omnipotence and omniscience. But the Spirit of God also acted in Him and through Him. His words were the words of the Spirit, of life and of power. His works were also done in the power of the Spirit. Luke quotes Isaiah lxi:1-2.

Matthew xii:28. "But if I cast out demons by the Spirit of God, then the kingdom is come unto you." These words were occasioned by the blasphemous charge that our Lord used Beelzebub, the prince of demons, in His work of delivering the victims of demon possession. His divine logic shows the fallacy of such a charge.

Matthew xii:31-33: Mark iii:29-30, Luke xii:10. Here our Lord speaks of the blasphemy against the Holy Spirit, the sin for which there is no forgiveness neither in this world nor in the world to come; he who

commits this sin is in danger of eternal damnation. What is the blasphemy, or sin, against the Holy Spirit? Apart from these three passages this sin is nowhere else mentioned in the New Testament. Satan has often used the statement of our Lord, leading souls into despair, as under his accusation they charge themselves with having committed the unpardonable sin. The context explains what that sin is. The scribes which charged the Lord that He had the spirit of Beelzebub, used his power, and not the power of the Spirit of God, were guilty of that blasphemy. They did so against their better knowledge. In this sense the blasphemy against the Spirit can no longer be committed.

Matthew x:20; Mark xiii:11; Luke xi:13. These passages contain the promise of what should take place after the disciples had received the promise of the Father, the gift of the Holy Spirit. The book of Acts shows the fulfillment, especially Chapter iv:8-13.

Luke xi:13. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." This promise is often quoted by Christians who think that it is to be used today. They think that we must ask continually for the gift of the Holy Spirit, so that we might receive Him. As our examination of the testimony of the epistles shows, a believer in Christ has received the Holy Spirit; the Holy Spirit dwells in every child of God. Therefore there is no longer any need to ask for the fulfillment of a promise which has been fulfilled. These words were spoken by our Lord before the gift of the Spirit had been given on the day of Pentecost. It was perfectly

in order for them to ask the Father for that gift, but we have no right to fall back on this promise.

Two more references are found in the Synoptic Gospels to the Spirit of God. In **Matthew xxii:43** and **Mark xii:36,** our Lord states the fact that David wrote by the Holy Spirit the one hundred and tenth psalm. In **Matthew xxviii:19** the Holy Spirit is mentioned with the Father and the Son in the commission to teach all nations and to baptize them.

CHAPTER III

The Holy Spirit in the Gospel of John

WE have seen that the Holy Spirit is comparatively little mentioned in the Synoptics. Besides the promise made by John the Baptist, there is but one other promise by our Lord that His Father would give the Spirit to them that ask Him.

It is different in the fourth Gospel, the Gospel of John. In this Gospel is revealed the truth that Jesus is the Christ, the Son of God and that believing we have life through His name (xx:31). John bears witness to the full glory of the Lord Jesus and makes known the teaching He gave concerning the Holy Spirit and His work in and for the believer. The Holy Spirit held back from the pens of the Synoptics all these teachings which the Lord gave concerning eternal life and the work of His Spirit, as well as the more definite promises of the Spirit as the Paraclete, because it was outside of the scope and purpose of the first three Gospels. We may well call the Gospel of John, written several decades after the Synoptics, the bridge which leads from Judaism into Christianity. The Gospel of John is the portal through which we enter into the highest revelation as to redemption and the Holy Spirit's part. This highest revelation is found in the Pauline epistles.

We have already mentioned in connection with the testimony of John the Baptist, John i:32 and 33, also iii:34, so that we do not need to quote these verses again.

Chapter iii:5 is the first passage in which our Lord speaks of the Spirit in this Gospel. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Our Lord had told Nicodemus the absolute necessity of the new birth in order to see the kingdom of God and when Nicodemus expressed a desire to know how a man can be born a second time, the Lord answered him in the above words. The new birth is brought about by "water and the Spirit." Ritualists claim that the water is baptism. Others claim that the right kind of water baptism is necessary to salvation. The water our Lord mentions in connection with the Spirit is not baptism at all. Water is the symbolical figure of the Word of God. **Ephesians v:26** employs the same figure. Then **1 Peter i:23** and **James i:18** show that it is the Word of God out of which we receive our new birth. In the Word the Holy Spirit is active. Faith cometh by hearing and hearing by the Word of God. When man hears the Word of God, the Holy Spirit in the Word and through the Word, acts upon the dead condition of the human soul, and when the Word is believed the Holy Spirit imparts to the believing sinner the new nature and he receives eternal life.

In the next verse **John iii:6** the Lord tells Nicodemus that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." By the natural generation man has a nature which is flesh, the sin nature. It never can be anything else. In the new birth the believer receives the divine nature; he is born of God and he possesses a Spirit-nature, which enables him to be in the presence of God and also to

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live and walk in the Spirit. Then again in **Verse 8** He mentions the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." This means the mysterious action of the Holy Spirit.

In John iv in speaking to the Samaritan woman the Lord gives also teaching about the Spirit, though He does not mention Him by name. He said to her "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The fountain of water in the believer is the indwelling Spirit. In chapter vii:37-39 our Lord speaks again of living water and there we learn that He spake under this term of the Holy Spirit whom they that believe on Him should receive.

John iv:23-24. These words addressed to the Samaritan woman, tell us of the new worship which would come with the gift of the Holy Spirit. "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." Such worshippers the Father seeketh. Only true believers can be such worshippers for it needs the Holy Spirit (Phil. iii:3).

John vi:63. "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit, and they are life." After feeding the multitudes miraculously He spoke of Himself as the living bread come down from heaven. He taught again concerning eternal life and how it is obtained. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give

for the life of the world." Eating of Him means to believe on Him and become identified with Him. Those who hear His words and believe on Him are quickened by the Spirit. The word "quicken" means imparting life, so that our Lord teaches once more what He said to Nicodemus, that the work of the Spirit is to impart spiritual life in the new birth. And the words He speaks are Spirit and are life. The Spirit and Life is in them.

John vii: 37-39. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let Him come to Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this He spake of the Spirit, which they that believe on Him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified."

These words of promise were spoken by Him during the feast of tabernacles. Daily there was drawn from the pool of Siloam water and then poured out. On the last day this ceremony was omitted. It had a symbolical meaning. They commemorated the fact that the Lord had supplied the water during the wilderness journey. On the eighth day no water was poured out, for that day stands in type for the day when they entered the land and drank of the springs there. These waters are typical of the living water promised to His people Israel (see Zec. xiv:8; Isa. xii; Ezek. xlvii, etc.). It was on that last day, typical of Israel's promised blessing, that He spoke these words. The nation had rejected Him and the promised national blessings could not come then. Instead He offers individual blessing to him who comes by faith.

To such He gives the living water, which in return shall flow forth from the believer's heart, as streams of living water. He spoke of the Spirit which they should receive who believe on Him. Here we read that all these promises of the gift of the Spirit are dependent on His glorification, following His sacrificial death. We discover that His teaching concerning the Spirit is progressive. In the third chapter He speaks of the Spirit communicating eternal life in the new birth; He is the life-giving Spirit. In the fourth chapter He teacheth under the well of living water springing up into eternal life the indwelling Spirit. In the seventh chapter He reveals Him as the outflowing Spirit, flowing forth to others.

John xiv:16-18. "And I will pray the Father, and He shall give you another comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans; I will come to you."

All believers know that the blessed chapters in this Gospel in which our Lord has His own disciples with Him to give to them His last words of instruction and promise, ending with His great prayer (xiii-xvii), are not found in the Synoptics.

He was about to leave His disciples, who were gathered about Him, except Judas, who had gone out into the night to betray the Lord. He assured His perplexed disciples that He would not leave them comfortless. It means literally, "I will not leave you orphans." So He promised them another comforter. The word comforter is in the original "Paraclete,"

which means one who stands alongside to help and to defend. The same word appears in 1 John ii:2, where it is translated with "advocate." "If any man sin we have an advocate with the Father, Jesus Christ the righteous." The other Paraclete, or advocate, is the Holy Spirit. During the absence of the Lord Jesus Christ He is to take His place alongside of His believing people. The passage before us reveals some important facts: (1) The other comforter, the Holy Spirit, is the gift of the Father through the Son, for our Lord says, "I will pray the Father and He shall give you another comforter." This is a new revelation for we do not find anywhere in the Old Testament such a promise. (2) The Holy Spirit, the Paraclete is to abide with God's children for ever. This also is new. In the Old Testament the Spirit of God was with those who believed in the coming of the Messiah, who trusted the Lord. But He was not known as the abiding Spirit. There was no assurance given that He would remain. That is why David prayed in his penitential psalm, "Take not Thy Holy Spirit from me" (Psa. li:11). No believer in the New Testament needs to pray this prayer. (3) He is the Spirit of Truth, because He is the author of the Word of God which is Truth, and He brings Christ, the Truth, to the hearts of God's people. (4) The disciples knew Him already, for the Lord said, "He dwelleth with you." They were believers on Him the Son of God (except Judas) and therefore were born again, clean every whit as the Lord had told them. Because they had accepted Christ the Holy Spirit was with them, in the same sense as He was with all Old Testament believers. (5) The Lord gives a promise which was to be fulfilled in the future "and shall be in

you." When the Lord spoke this to the eleven men the Holy Spirit as the indweller, who makes the believer's heart a temple, had not yet been given. He came to dwell in them and to fill them on the day of Pentecost.

"But the comforter, the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Spirit of Truth is to teach the believer just as Christ taught His disciples, and the words which Christ taught and the disciples did not understand, He would bring to their remembrance all He had said to them. A number of times the Lord told them that they should know the meaning of His words afterwards, that is, when the Spirit had come. See John ii:22 and xii:16, in both passages we read of the fulfillment of this promise. The Holy Spirit then supplies the spiritual needs.

John xv:26. "But when the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall testify of Me." It is the same we have pointed out before. As the Spirit of Truth He testifies of Him who is the Truth.

John xvi:7-14. What the effect of the presence of the Holy Spirit means in the world is now taught by our Lord. These words are generally misunderstood. The common interpretation is that the Holy Spirit convinces people that they are lost sinners, that they need righteousness and also convinces them of a coming judgment. Conviction of sin is certainly the work of the Holy Spirit, who also quickens those who believe, but this is not the teaching of the passage before

us in this paragraph. Much depends on the right rendering of the word "reprove." It has not the meaning of an inward conviction, but rather means a conviction by demonstration. It means conviction by an unanswerable argument. The Holy Spirit on earth is the convicting demonstration of the world's sin, in having cast Him out, rejecting the Lord of Glory, and having not believed on Him. The world therefore is under condemnation and the Holy Spirit in His presence on earth bears witness to it. Then the presence of the Holy Spirit is the convicting demonstration of righteousness, because He has gone to the Father. The Son of God who lived the life of perfect righteousness on earth, who pleased God always, was condemned by the world as an unrighteous man. They cast Him out and all was done in the name of God. Perhaps some of them stood before the Cross when that dread darkness enshrouded the Lamb of God and heard the cry "My God, My God, why hast Thou forsaken Me?" and they may have imagined a vindication of their awful deed. But God in His righteousness acted in His behalf. He raised Him from the dead and gave Him glory. He rewarded Him who had been obedient to Him in His holy life, obedient unto death, the death of the cross. The world sees Him no more but the presence of the Holy Spirit demonstrates His righteousness and is the convicting argument that He is at the right hand of God. And therefore but one thing remains for the unbelieving world with its guilt, and that is judgment. Already the prince of this world is judged, though the full sentence of judgment in the all-wise purpose of God is not yet executed. The Holy

Spirit on earth therefore is the convicting evidence of that coming judgment.

The many things which were on His loving heart they could not understand in their present condition. The coming of the Spirit would bring to them the revelation of these things. He is the Spirit of truth and therefore He will lead into all truth. The word truth, means both the written Word and the living Word. Of the written revelation of God our Lord bears witness in the next chapter, when He says "Thy Word is Truth." Of Himself He witnessed, "I am the Truth." The Spirit has come to guide us into all truth, the truth as it is revealed in the Bible. Believers, many of whom are found in certain Pentecostal sects, who believe and teach that there is a Spirit-guidance independent of the Bible, by inward impressions, by dreams and visions, are deluded. Some have gone so far as to declare that their inward experiences are sufficient and that they have no more need to study the Word of God. And the Word of God, which is truth, witnesses of Him Who is the Truth. It is noteworthy that in the Greek the word truth in the above passage has the definite article—He shall guide you into all the truth. Through the written Word He guides to Him Who is the Truth, our Lord.

He does not speak from Himself, that is in independence of the Father and the Son. His testimony is the testimony of the Father and the Son, as the Son on earth heard the Father's voice and spoke of that which He heard from the Father. Furthermore, He will show things to come. He has done so through the testimony of the apostles. The Word of God is now complete and He does no longer reveal the future

through individuals. His great work is to glorify Christ, to take of the things of Christ and to show them unto those who belong to Christ and in whom He dwells.

John xx:22. "And when He had said this, He breathed on them, and saith unto them, receive ye the Holy Spirit." This passage contains the first mention of the Holy Spirit after His resurrection. He breathed on them, which was a symbolical action. Never before had He done this, nor is the Greek expression used elsewhere in the New Testament. It is also significant that the definite article before Holy Spirit is not in the original text. In Gen. ii:7 we read, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." It was the same Lord who did that in the hour of creation, who now breathed on His disciples, the breath of a better life, that, His own life, which had passed through death, the life which delivers from the law of sin and death. And so it is written, "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. xv:45).

Inasmuch as He said, "Receive ye Holy Spirit" and not "the Holy Spirit," it is evident that the Person of the Holy Spirit was not sent down from heaven at this time when He breathed on them, for He had not yet ascended to the right hand of God. He communicated to them the energy of His own life through the Spirit of God. It has been suggested that this breathing pointed to a revival of faith in the hearts of the disciples, while others see in it a gift of understanding corresponding to the statement in Luke xxiv:45, "then opened He their understanding that they might know

the Scriptures." Still others think that the Spirit was bestowed upon them for the fifty days between His resurrection and the day of Pentecost. We believe, as pointed out above, it was a symbolical action. In the 23d verse the church, the body of Christ, composed of those who are born again and possess the life in Him, is anticipated. The authority to discipline is not conferred upon a priestly class, as Rome teaches, but upon the assembly of believers.

"Repentant souls were baptized for the remission of sins, whilst a Simon Magus was pronounced in the gall of bitterness and the bond of iniquity (Acts viii). So the wicked person was put away from among the saints, and the same man after the judgment of his evil and his own deep grief over his sin, was to be assured of love by being received back by the church (1 Cor. v and 2 Cor. ii). It was the action of the church. "To whom ye forgive anything, I also; for also what I have forgiven, if I have forgiven anything, it is for your sakes in the person of Christ."*

*W. Kelly.

CHAPTER IV

The Holy Spirit in the Book of Acts.

THE Book of Acts gives the historical account of the fulfillment of the promises of our Lord as to the other Comforter. On the day of Pentecost the Holy Spirit, the third person of the Trinity, came down to earth. That historical day marks the birthday of the Church. After this great event we see Him present with His people, as well as upon them and in them. He filled the Lord's servants, guided them, fitted them, gave them power and sustained them in trials and in suffering. In the affairs of the gathered company, representing the Church, we trace His activities; He is the administrator in the Church. Over fifty times He is mentioned in Acts, so that we might call this book "the Book of the Acts of the Holy Spirit." As it is a historical book we do not find any doctrines concerning the Spirit of God. But we discover in it practical illustrations of the doctrine of the Holy Spirit found elsewhere in the New Testament. Everything the Lord Jesus Christ promised the Holy Spirit would be for His disciples is seen fulfilled.

Chapter i:2. This is an interesting passage for it teaches us that our Lord Jesus Christ after His resurrection gave to His apostles commandment through the Holy Spirit. The risen Christ speaks and acts by the Holy Spirit as He did in the days of His humiliation. It is a blessed evidence that we also shall have the Holy Spirit after our resurrection and glorification. Then, delivered from this old body, the Holy Spirit

needs no longer to restrain and mortify the flesh, and His power will be fully displayed in the eternal service of God. What a day of glory that will be!

Chapter i:5-8. Two statements as to the Holy Spirit are found in these verses. He reminds them of John who baptized with water "but ye shall be baptized with the Holy Spirit not many days hence." Nothing is said here of fire, as already explained in our comment on Matthew iii:11, 12. The second statement is "but ye shall receive power, after that the Holy Spirit is come upon you." It is significant that they asked the Lord the question as to the restoration of the kingdom to Israel. The thought must have arisen in their minds, when that baptism takes place, will the promised kingdom also come? He did not tell them that they erred, that there will be no such kingdom, or that the church takes the place of the kingdom. He told them that it was not for them to know the times and the seasons when the kingdom comes. They were called to do another work, they were to be His witnesses. But this witness bearing would begin with the gift of the Holy Spirit, who would enable them to act in power.

A waiting, or as it has been called, a tarrying meeting, followed for ten days. Misguided believers frequently appoint and call a "waiting meeting" for the purpose of having "another Pentecost," another outpouring of the Holy Spirit. They act in ignorance, not realizing that this meeting in Acts i is unique and can never be repeated. There can never be "another Pentecost," just as there cannot be another birth of Christ, another death of Christ and another resurrection of Christ.

Chapter i:16. Peter in addressing the assembled company speaks of the fact that the Holy Spirit through

the mouth of David had revealed the tragedy of Judas. The action which followed in putting another brother into the apostolate in place of the traitor was perfectly in order and not a mistake, as some teach.

Chapter ii:1-13. The great day of Pentecost had come and the Holy Spirit was given to them. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." There were outward signs; a rushing mighty wind filled the house and cloven tongues as of fire, sat upon each of them. A new dispensation is inaugurated with outward signs, just as the law dispensation in its beginning was accompanied by similar phenomena (Heb. xii:18-19). The rushing mighty wind was the symbol that He had come to fill and to possess each heart, as well as to fill the house, that is the church. Upon our Lord the Spirit had come in the form of a dove; upon each of the assembled company He came not as a dove, but in the form of cloven tongues like as of fire. He came on the Lord in the shape of a dove, because He was not to make His voice heard in the streets. But His disciples were to give the testimony, the Word with power, which is like a consuming fire. The two outward signs witnessed to the internal gift they had received. Then they spoke in different languages, which was a miracle produced by the Spirit of God. They became the mouthpieces of the Holy Spirit, uttering in at least sixteen different languages the praises of God.

It was the oral manifestation of the parted tongues of fire. It proclaimed outwardly the great fact that the Holy Spirit would make known the Gospel to all the nations under heaven, and though no Gentiles were

present when all this took place, the languages of the Gentiles were heard, and that from Jewish lips. They did not preach the Gospel-message. Peter did that in the native tongue, they all understood. The gift of tongues was an ecstatic utterance, a sign to all of the supernatural person who had come to their hearts. We look in vain through this book for the evidence that these believers continued speaking these different languages. The error of Pentecostalism which claims that this sign gift must today be the evidence to each Christian that he has the Holy Spirit is more fully dealt with in other parts of this volume.

Chapter ii:14-36. In his bold testimony Peter, the erstwhile denier of Christ, manifests the power of the Holy Spirit. His inspired testimony shows what witness the Holy Spirit will bear through the believer, when He is unhindered. Peter preached the Word and through the Word he preached the Person, the Work and the Glory of Christ. The Spirit-filled believer will do the same today. When certain Christians claim the filling with the Spirit and then speak always of their own experiences, their feeling, their emotions and exhort others to "seek" these things, it is a good evidence that whatever they possess it is not the real filling with the Spirit.

Peter quotes the prophecy of Joel (Joel ii) to his Jewish hearers. It must be noticed in quoting Joel he is led by the Spirit of God not to use the phrase so frequently used in the New Testament "that it might be fulfilled." He said "This is that which was spoken by the prophet Joel." As we have seen in the first chapter of this work the prophecy of Joel is to be fulfilled in the future, when Israel is restored and the

kingdom is restored to them. As they were all Jews, to whom the promise is given as a nation, Peter reminded them that something like what they saw and heard now had been predicted by Joel, in connection with the Day of the Lord, the visible and glorious manifestation of the Lord.

The second time Peter mentions the Holy Spirit in his address is in verse 33. He teaches that the presence of the Holy Spirit on earth is the evidence that Christ is risen from among the dead and that He is exalted at the right hand of God.

Chapter ii:38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Spirit." This was spoken in answer to the question of the people "What shall we do?" Repentance and baptism are the conditions Peter names. These conditions fulfilled, result in the remission of sins and the gift of the Holy Spirit. These words wrongly interpreted have led to much confusion. The words with which Peter answered the question of his co-religionists are being used by certain sects in making water-baptism a saving ordinance. To understand Peter's words we must remember that he addressed those who **had openly** rejected Jesus, as the promised Messiah. They had, therefore, openly to acknowledge their wrong and openly own Him as the Messiah, whom they had disowned by delivering Him into the hands of lawless men. Repentance means in their case to own their guilt in having opposed and rejected the Lord Jesus. Baptism in His name was the outward expression of this repentance. How great the difference when Peter preached to Gentiles

(Chapter x). Of this more later. The last verses of the second chapter show what the Holy Spirit had accomplished in uniting them into a company, the Church, the body of Christ.

Chapter iv:8. In fulfillment of the words of the Lord, what should happen when they are brought before the authorities, Peter was filled with the Holy Spirit for this occasion, and was enabled to speak words of wisdom and power. Let us notice there was not "another baptism with the Holy Spirit" but there was another filling. There was only one baptism, the significance of it the reader will find explained in 1 Cor. xii:13. But there are many fillings, daily, whenever He is needed in the believer's service and witness.

Chapter iv:31. This passage illustrates what we have stated. They returned to their own company and after they prayed and had expressed their determination to continue in their witness for Him, asking "that with all boldness they may speak the Word," the place was shaken and they were all filled with the Holy Spirit. Peter also received another filling. As a result they spake the Word of God more boldly. The Spirit of God gave them strength to suffer and to continue to witness in spite of the threatenings of the enemy.

Chapter v:3, 9. Ananias, with Sapphira, his wife, lied against the Holy Spirit and tempted (tested) Him. They committed a sin unto death (physical death). The swift judgment reminds of the judgment which came upon the two sons of Aaron, when they came into the presence of the Lord with strange fire. The same Holy One, in the person of the Holy Spirit, dwells in

the midst of the assembled company; He dwells within, against evil. May we, as God's children, remember always that in us dwells He that is holy and if we sin we sin against Him and grieve Him. The sudden death of both was a mighty, convincing testimony to all, believers and the unbelieving Jews, of His presence. As a result fear pervades each heart, both within and without. Such a godly fear not to offend the indwelling guest should be our daily portion.

Chapter v:32. Peter with the other apostles bears another great witness before the council. He mentions the Holy Spirit as given to them that obey Him. The obedience is the obedience of faith, in believing on Him whom God has sent.

Chapter vi:3, 5, 10. Here the Holy Spirit acts as the administrator in the church. It is a practical illustration of the different gifts He has given to be exercised in the body of Christ (1 Cor. xii; Eph. iv). The men to be chosen were to be full of the Holy Spirit and wisdom. Stephen is especially mentioned as a man full of faith and the Holy Spirit. Therefore, not because he was a learned and able man, but because He was filled with the Spirit, they were not able to resist him.

Chapter vii:51, 55. Stephen in his great testimony, the final national testimony born in Jerusalem, characterized Israel's past history as a history of resisting the Holy Spirit. When he had finished the testimony and "they gnashed on him with their teeth" we read "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." The Holy Spirit filling the believer directs the believer's heart and mind

to Christ above, sitting at the right hand of God (Col. iii:1-3).

Chapter viii:15-17. Peter and John went to Samaria and "prayed for them (the Samaritan converts), that they might receive the Holy Spirit." The gift of the Spirit had been withholden from these converts and only after these two apostles came and laid hands on them did they receive the Spirit. This is, to many, another puzzling passage, while others have built upon it erroneous doctrines. The Samaritan believers had to be brought into union with those in Jerusalem, so much the more because there existed a schism between Samaria and Jerusalem. Samaria had rejected the authority of Jerusalem; instead of worshipping at an appointed place they worshipped on a mountain. This controversy had to be ended as far as the converts were concerned. It was therefore divinely ordered that the gift of the Spirit in **their** case should not be bestowed till the two apostles came from Jerusalem. This meant some kind of a submission to Jerusalem. If the Holy Spirit had been imparted unto them at once it might have resulted in a continuance of the existing rivalry. Nowhere in the church-epistles, in which its fullest meaning is revealed, is there a word said about receiving the Holy Spirit by the laying on of hands, or that one who trusts in Christ and is born again should "seek" the gift, or baptism of the Spirit afterwards. The case of wicked Simon Magus, who wanted to purchase the gift of the Holy Spirit, **chapter viii:18-19,** needs no comment. The Holy Spirit is the gift of grace, neither money, nor works, can secure this gift.

Chapter viii:29, 39. Philip, one of the seven deacons chosen, was led by the Spirit to join himself to the

chariot on the road to Gaza, after an angel had directed to leave Samaria. The Holy Spirit spoke to him. After the conversion and baptism of the eunuch had taken place "the Spirit of the Lord caught away Philip that the eunuch saw him no more." And Philip was found at Azotus, twenty miles north of Gaza. A similar action of the Spirit of God occurred in the experience of Ezekiel. It was not some undefinable "spiritual" catching away, but a physical experience. It foreshadows the coming event when the true church on earth, her testimony finished, will be caught up in clouds to meet the Lord in the air. The Spirit of God will have a part in that (Rom. viii:11).

Chapter ix:17. Saul, the great persecutor of the church, converted by seeing the Lord in the glory light on the road to Damascus, received the Holy Spirit when the Lord sent Ananias to him, and this disciple put his hand on him. The influential Pharisee and son of a Pharisee, Saul, the commissioned enemy of the truth and of Christ, in possession of documents from the high-priest, had to make this experience for his humiliation. Blind for three days, the Lord sent to him an humble disciple and used him as the channel in blessing Saul and in receiving the Holy Spirit.

Chapter ix:31. After Saul's conversion the churches had rest, "Walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied." The comfort of the Holy Spirit means His gracious help in all our walk and service.

Chapter x:19. A vision had been given to Peter on the housetop of Simon, the tanner. While Peter meditated on it, to ascertain its meaning, the Spirit of God informed Peter that three men were down-

stairs, and told him to go with them, assuring him they were sent by Himself. Peter brushed his Jewish prejudice aside when he found they were Gentiles. He is obedient to the Spirit.

Chapter x:38, 44, 45, 47. In preaching his first sermon to the Gentiles Peter refers only once to the Holy Spirit in a historical way. "God anointed Jesus with the Holy Spirit and with power." After speaking of His death and resurrection and His coming judgeship, Peter said, "To Him give all the prophets witness, that through His name whosoever believeth on Him shall receive remission of sins." At this point his address was suddenly ended. "While Peter yet spake these words, the Holy Spirit fell on all them which heard the Word." Peter and his companions were astonished, because that on the Gentiles also was poured out the gift of the Holy Spirit. In order to leave no room for doubt, to convince Peter and his Jewish companions, that the same gift was given to the Gentiles, and that there was no difference, they also spoke in tongues, magnifying God. Peter did not use the word "repentance" once. In Acts ii he told the Jews to repent and be baptized; neither repentance nor water baptism are mentioned here. The assembled company **believed** the Word and that is sufficient for salvation and the gift of the Spirit. There was no process of seeking, surrendering, examining themselves, giving up, praying for it, to receive the Holy Spirit. It was solely by the hearing of faith, in believing the Gospel message that the Holy Spirit was given to these Gentile believers. It is so still (Gal. iii:2).

Chapter xi:15, 16. Peter rehearsed the facts in Jerusalem of what had happened in the house of Cornelius when they received the Holy Spirit.

Chapter xi:24 and 28. The first verse speaks of Barnabas as a good man full of the Holy Spirit and of faith; such every believer should be. In verse 28 we have the first mention of Agabus who predicted by the Spirit a great drought throughout the world. Such predictions are possible with the Spirit of God, who knows all things, and when the Word of God was still uncompleted, they were quite in order in connection with the establishment of the church. A second prediction, by Agabus, is recorded later.

Chapter xiii:2, 4, 9. This chapter contains the record of a new beginning, the first great missionary effort to carry the Gospel to the regions beyond. In Antioch, the great Gentile center of the church, a number of prophets and teachers were together ministering to the Lord and fasting. Ministering to the Lord means that they were engaged in prayer. It was at this time when the voice of the Holy Spirit was heard in their midst. "The Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them." Here is the order: prayer and fasting, followed by the direction given by the Holy Spirit. Every other true missionary movement in the church has started in the same way. The Holy Spirit, as the administrator in the church, is seen here calling the instruments He desires to use, to the work He has for them. This is the source of all true ministry for Christ. In the fourth verse we read that, when they departed in obedience to the voice of the Holy Spirit, they were sent forth by the Holy Spirit, not by the church or by

a missionary society. As the Holy Spirit had called them into a special work and sent them forth, He also guided them and used them in the places they visited. Saul, whose name is from now on Paul, was filled with the Holy Spirit and with the discernment the Spirit gave to him, pronounced judgment upon Elymas, Bar-Jesus, the instrument of Satan to keep the Gospel away from the Gentile Deputy. Here is the gift of the Holy Spirit in discerning the spirits.

Chapter xiii:52. In this verse we find another filling with the Spirit. They were persecuted and expelled. They suffered for Christ's sake and as they departed they were filled with joy and the Holy Spirit.

Chapter xv:8, 28. These are incidental references to the Holy Spirit; the one in connection with Peter's rehearsal of the gift of the Spirit bestowed upon the Gentiles; the other in connection with the document sent forth from this first General Church council.

We must not overlook the closing verses of the fifteenth chapter, though the Spirit is not mentioned. Barnabas and Paul became separated. Paul had suggested to go forth again and to visit the same places to see how the brethren were getting along. Barnabas wanted to take again John Mark, who had left them in the first part of their journey. Paul refused and a sharp contention resulted. Why this failure? There is no record of any prayer, nor of the Spirit's voice. The guidance by the Holy Spirit is impossible without prayer and true waiting on the Lord.

Chapter xvi:6, 7. The Holy Spirit is seen here acting in forbidding them to go to certain places, though the intention of the messengers was the very

best. He did not allow them to go their own path. He knows when and where to send the servants of the Lord.

Chapter xix:2, 6. The disciples whom Paul found at Ephesus were disciples of John the Baptist. The question Paul asked of them has been misused even by good and well meaning teachers of the truth and as a result many have been misled into serious error. These brethren teach that the disciples were Christians, but they had never received the Holy Spirit. From this they reason that one may be saved, born again and not have the Spirit. They preach from this text: "Have you received the Holy Spirit since you believed?" They tell their hearers their own experience and exhort them to make a similar experience by seeking the gift of the Spirit. At the same time they lay down certain rules how they may receive the Spirit. All this is fundamentally wrong. When we examine the testimony concerning the Holy Spirit in the epistles we shall discover that there is no such thing as a sinner saved by grace, born again and destitute of the Spirit, nor is there a single exhortation anywhere in these epistles that a believer should receive the Spirit in a certain "second blessing" experience.

In the first place there is a little word in the question of Paul which we are obliged to change. The word "since" means in the original "when." The question then is "Did ye receive the Holy Spirit when you believed?" Paul makes the gift of the Holy Spirit the test of true discipleship. If they were true believers they received the Spirit **when** they believed, in the act of believing. If they did not have the Spirit it was an evidence that they were not true believers. They

acknowledged this fact and Paul gave them the full truth. Having believed they were baptized in the name of the Lord Jesus. Then they received the Holy Spirit, spoke with tongues and prophesied. This is the third and last time we read of speaking with tongues in the book of Acts. The disciples numbered twelve. They stand evidently for the tribes of Israel in dispersion, hence the same supernatural evidence followed the reception of the Spirit in their case. Of the many thousands who were saved among the Gentiles and received the Holy Spirit nothing is said that they received the gift of tongues.

Chapter xix:21. The word "spirit" occurs in this verse. Did Paul purpose in his own spirit to go to Jerusalem again, or did he purpose in the Holy Spirit? Was he led to visit again the city of his fathers by the Holy Spirit or did he do it on his own initiative? We shall find that it was not the Holy Spirit who led him to go back to Jerusalem.

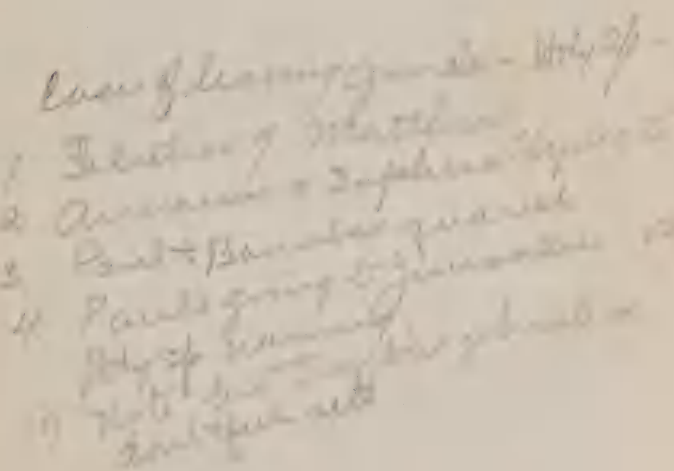
Chapter xx:22, 23, 28. Here is the first evidence that Paul purposed in his own spirit. The Holy Spirit witnessed in every city, probably through others, that bonds and afflictions were in store for him. The Lord had told him "I will send thee far hence to the Gentiles." The order had been, beginning at Jerusalem. Jerusalem had heard and had rejected. Therefore the Holy Spirit did not lead Paul to go back to the city.

In verse 28 the Holy Spirit is again seen as the appointing power in the Church.

Chapter xxi:4, 11. These verses contain two solemn warnings given by the Spirit through others. Disciples said to Paul through the Spirit that he should not go up to Jerusalem. Agabus appears once more as a

prophet. He bound himself with Paul's girdle and said that Paul would be bound and delivered into the hands of the Gentiles. Why did Paul go? It was his all-consuming love for his brethren and his kinsmen (Rom. ix:3). His strange actions in Jerusalem which resulted in his arrest and other incidents, such as the claim he made of being a Pharisee and his refuge under Roman citizenship, show that he did not act in the Spirit. The lesson is that the warnings of the Holy Spirit must be heeded.

Chapter xxviii:25. This is the last reference in Acts to the Holy Spirit. Paul quotes from the sixth chapter of Isaiah showing that the Holy Spirit had predicted the judicial blindness of the people Israel and their rejection. Then the Holy Spirit spoke through him to the assembled Jews that the salvation of God is to be sent to the Gentiles.



CHAPTER V

The Holy Spirit in the Epistle to the Romans

THE last statement in the Book of Acts, coming from the lips of the Apostle to the Gentiles, is, that the salvation of God is to go forth to the Gentiles. What this salvation of God is and what it includes is the great revelation of the epistle to the Romans. In the first place Romans shows that Jews and Gentiles, with the law and without the law, need salvation, because both are guilty before God and therefore lost and under condemnation. Then we learn if man is to be saved, God must do it for him. After this we read how the salvation man needs is given to man through the blessed sacrificial work of the Son of God. It is in His great sacrificial work that God declares His righteousness in saving guilty and lost sinners. God justifies, that is, acquits, all who believe on Jesus, that He died for our sins and was raised from among the dead. Then we read, "Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (v:1-2). But we read more than that. The believer who has believed on Christ is not only justified, in possession of peace with God, accepted by Him and having the hope of the glory of God, but he is also identified with Christ, one with Him, who is the head of the new creation, the last Adam. The believer has received a new nature and is saved from the power and dominion of indwelling sin.

It is significant that in the opening chapters of the epistle of our salvation not a word is said about the work of the Spirit. It is true, of course, that the Holy Spirit is active in the sinner's salvation. He quickens because man is dead in his spiritual nature. In the fifth chapter the Holy Spirit is mentioned for the first time.

Chapter v:5. "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us." The first mention of the Spirit is only incidental, but it shows conclusively that the sinner is not saved by the work of the Holy Spirit, but by the work of the Son of God. While the Holy Spirit is absolutely needed in the salvation of a sinner, the Holy Spirit is not the Saviour, but the Lord Jesus Christ is. That the Holy Spirit is not mentioned in these great opening chapters of this epistle illustrates the words of our Lord in John xvi:13, 14. "For He shall not speak of Himself. He shall glorify Me, for He shall receive of Mine, and shall show it unto you." He is the blessed author of this great document, yet He bears the first witness to Christ, and His blessed redemption work. He gives Him the first place.

We notice, then, that Romans v:5 shows conclusively that the Holy Spirit shedding the love of God abroad in the believer's heart is given by the grace of God in redemption. Each justified believer has received this gift. We shall find in the eighth chapter what this gift includes. According to the twisted teachings of Pentecostalism, Perfectionism and other Holiness "isms," the Holy Spirit and the baptism with the Holy Spirit should occupy the most prominent

place in the very foreground of this epistle. Paul, according to their conceptions, should have told them that they were justified, had their sins put away, but what they needed now was to seek the Holy Spirit. Instead of it there is just this passing statement that the Holy Spirit is given to those who are justified by faith. Equally significant is it that no other mention of the Holy Spirit is made till we reach the eighth chapter. In the next two chapters we are told how God has dealt with sin (our old nature) in the sacrificial work of His Son; in the preceding chapters we learn what was done with our sins, the fruits of our fallen nature. The justified believer is both dead with Christ and risen with Christ. He is under grace and the assurance is given him that sin is not to have dominion over him. He is to reckon himself dead unto sin and alive unto God through Jesus Christ our Lord. This means the sanctification of the justified believer. In all this, the deliverance of the justified believer from the power and dominion of sin, the Holy Spirit does not mention Himself. We are sanctified by the work of Christ. He is not only our righteousness, but our sanctification. The Holy Spirit is of course needed to make this real in our hearts and lives. He is the power of sanctification, but He is not our sanctification. We now turn to the eighth chapter.

Chapter viii:2. "For the law of the Spirit, of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the

flesh but after the Spirit." It is not the question here of our sins, but of being identified with Christ risen from the dead. We have in Him the new life and the power in that new life, risen with Christ, is the Holy Spirit. This law of the Spirit, operating in the new life, delivers, if permitted to operate, from the law of sin and death which before reigned in the old nature, producing its fruit unto death. As in Christ, risen with Him, one with Him, in possession of His life, the Holy Spirit dwelling in our hearts, walking by faith, we walk after the Spirit and as a result the righteous requirements of the law are fulfilled in us. We are, as in Christ, perfect before God without any righteousness of the law whatever. But as we walk according to the Spirit, as risen with Christ, the law is fulfilled in us, though we are not under the law. This is the gracious result of the Holy Spirit dwelling in our hearts. He has the power, if we let Him, to manifest His energy in our lives in giving us power over indwelling sin; in the resurrection of the believer (or the promised change in a moment, when He comes) the energy of the Spirit will deliver from the law of death.

Chapter viii:5. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit." The natural man desires the things which his nature craves; the spiritual man, in whom the Spirit of God dwells, desires the things of the Spirit. The carnal mind is death, but to be spiritually minded is life and peace. Therefore the affection of the flesh is enmity against God, and they that are in the flesh, who live according to the old nature, cannot please God. The Spirit of God dwells in the believer so that he can be spiritually minded.

Chapter viii:9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." God looks upon those who have believed on Christ, who are in Him, as no longer in the flesh. They are a new creation and old things have passed away. The flesh certainly exists for there is as long as we are in the body the conflict between the flesh and the Spirit, but in God's sight we are no longer in the flesh, but having received the Holy Spirit, and having life of the Holy Spirit we are before God in the Spirit and no longer in the realm of the old nature, the flesh. The Holy Spirit indwelling the believer is the power to realize this and to act as no longer in the flesh. "Now if any man have not the Spirit of Christ he is none of His." The possession of the Spirit of Christ makes a man a Christian. All who believe on Christ become His and immediately the Spirit of God seals them. This verse disposes of the false teaching that a man may be a Christian, belong to Christ, know that he is saved, and yet have not the Spirit. A man is a Christian because He has the Spirit of Christ.

Chapter viii:11. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised Christ from the dead shall also quicken your mortal bodies by His Spirit who dwelleth in you." This is one of the star-texts of divine healers. They teach that the Holy Spirit dwells in the believer to quicken his body in case of illness. The quickening refers to resurrection. When the Lord Jesus Christ was raised from among the dead the Holy Spirit was active. (see note on 1 Peter iii:18). He is the Spirit

of Him who raised up Jesus from among the dead. On account of the Spirit dwelling in the believer the same will also be accomplished for the mortal body of the believer. He will raise up our mortal bodies. Then the question, "Who shall deliver me from this body of death?" will be fully answered. The passage does not teach that the Holy Spirit quickens now our bodies, and is in our mortal bodies to give them perfect health and immunity from sickness. Some of the choicest saints, filled with the Spirit, mightily used by Him, have been frail in their bodies and troubled with much sickness. Paul had his thorn in the flesh and Timothy oft infirmities, though both were filled with the Spirit.

The "Synopsis by J. N. D." calls attention to the designation of the Spirit in verses 9-11. "He is designated in three ways: the Spirit of God, in contrast with sinful flesh, the natural man; the Spirit of Christ, the formal character of the life which is the expression of His power; the Spirit of Him that raised Jesus from the dead. Here it is the perfect and final deliverance of the body itself by the power of God acting through His Spirit. We see that Christian life in its true character (that of the Spirit) depends on redemption. It is by virtue of redemption that the Spirit is present with us."

Chapter viii:12-13. As redeemed, indwelt by the Spirit, believers are not debtors to the flesh, the old nature, to live after the flesh. We do not owe anything any more to that old nature, which was put to death in the death of Christ. If we live after the flesh, we are on the road to death (about to die), but if the believer through the Spirit mortifies, puts into the place of death, the deeds of the body, the old nature,

he shall live. The Spirit of God is the power, which makes it possible not to live after the flesh, the power which enables the believer to mortify the flesh and live unto God.

Chapter viii:14-16. Here the Spirit of adoption, of Sonship is made known. They are the sons of God, who are led by the Spirit. The Spirit of God is in the believer as a Spirit of adoption. We have not received a spirit of bondage to be again in fear, as it was with the Old Testament believers, but a spirit that answers to our sonship in Christ, and by that Spirit we cry, Abba, Father. He is called a Spirit of adoption because He produces in the believer the reality of divine Sonship as well as all which appertains to this relationship. The Holy Spirit does not make believers sons, but He is given to them, and is in the believer as the Spirit of sonship, because they are sons. It must be noted that believers are spoken of as **children** of God and also as **sons** of God. In our relationship we are children, born into the family of God; in our position and future glory we are sons. Indwelling the believer the Holy Spirit bears witness "with our spirit, that we are the children of God." The witness of the Spirit is in the Word of God, and because the believer has accepted His witness as to redemption he knows therefore that God is His Father, and, being born again, that he is in the family of God. He produces in the believer the consciousness of being a child of God, as well as the affections of a child. "We have this testimony in our hearts in our relationship with God; but the Holy Spirit Himself, as distinct from us, bears this testimony to those in whom He dwells. The true believer knows that he recognizes in his heart God as

his Father, but He also knows that the Holy Spirit bears the same testimony to him. That which is founded on the Word is realized and verified in the heart." The witness of the Spirit is more than "a good feeling," it is the deep consciousness produced by believing the Word in the power of the Spirit of God that we are the children of God.

Chapter viii:23. In the context the future is revealed to the children of God, the heirs of God and joint heirs with Christ. A day is coming when groaning creation will be delivered and share the glorious liberty of the children of God. All is awaiting the manifestation of the sons of God, which comes with the Return of the Lord Jesus Christ. The same Spirit who reveals to believers through the Word that they are children and heirs, gives intelligence as to the coming glorious deliverance, and therefore those who have the first fruits of the Spirit (elsewhere called the earnest of the Spirit), in possession of this knowledge given by the Spirit of a coming redemption, groan within themselves, waiting for the full adoption, the fullest manifestation of their sonship, which is the redemption of the body. This groaning and waiting is the effect of the indwelling Spirit (see note on Gal. v:5).

Chapter viii:26-27. Another blessed and deep activity of the Holy Spirit in the believer is revealed in these verses. He not only witnesses to us that we are the children of God, but He enters into the life of the children of God in connection with their infirmities, their weaknesses and their sorrows, in infinite grace and sympathy. He acts as intercessor, so that the believer has two intercessors, Christ in the presence of God and the Holy Spirit dwelling in the believer.

The Holy Spirit takes part in us in our sorrows in the midst of suffering creation and helps our infirmities, and then He pleads in our hearts in groans which cannot be expressed in words, while we do not know what to ask for as a remedy. "And He (God) that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to God." While He acts in divine sympathy in us, in the infirmity of our body and the suffering of creation, in the midst of which the children of God still are, His intercession and pleading with unutterable groans, becomes through us the voice of this suffering before God. "What a sweet and strengthening thought, that when God searches the heart, even if we are burdened with the sense of the misery in the midst of which the heart is working, He finds there, not the flesh, but the affection of the Spirit; and that the Spirit Himself is occupied in us, in grace, with all our infirmities. What an attentive ear must God lend to such groans!"*

Chapter ix:1; xiv:17; xv:13, 19 and 30. These passages contain statements showing the activities of the Spirit of God in the believer. The apostle Paul, in deploring the condition of his kinsmen, and expressing his deep love for them, speaks of his conscience bearing witness in the Holy Spirit, a different thing from the natural man, who has also a conscience, but not the Spirit of God. The Holy Spirit gives joy as well as peace in believing and if we abound in hope it is through the power of the Holy Spirit (xv:13). In chapter xv:19 Paul speaks of his own God-given ministry which was

*Synopsis of Romans.

attended by mighty signs and wonders by the power of the Spirit of God. But the Spirit of God produced also in the great instrument a great and Christ-like humility, for he wrote "I will not dare to speak of any of those things which Christ hath not wrought by me." Finally in asking the Roman believers to pray for him, he beseeches them for the sake of the Lord Jesus Christ and for the love of the Spirit (Chapter xv:30). It is interesting to find that not a word is said in this epistle about the "Baptism with the Spirit" nor a word about the gift of tongues and other supernatural manifestations of the Spirit.

CHAPTER VI

The Holy Spirit in First and Second Corinthians

IN the second chapter of this epistle the Holy Spirit is mentioned by the Apostle Paul several times.

Chapter ii:4. Paul went to Corinth declaring that he would know nothing but Christ in contrast with philosophy among these heathen. He preached Christ and Him crucified. This he did not, by embellishing his speech, or by words of human wisdom and eloquence. He preached Christ from the Word of God, and the Holy Spirit accompanied the message he preached, so that it was in the demonstration and power of the Holy Spirit. If Christ is preached in His blessed person and His work as Saviour and Lord, the Holy Spirit will stand back of this message and use it.

Chapter ii:9, 10. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." The ninth verse has nothing whatever to do with heaven. It is a quotation from Isaiah lxiv:4. It was not revealed in the Old Testament what man redeemed in Christ, saved by grace and indwelt by the Holy Spirit, would be. The glory of sonship and that redeemed sinners should be the heirs of God and the fellow heirs of the Lord Jesus Christ, was not known to anyone in the Old Testament. But now God has revealed it by His Spirit, for His Spirit searches the deep things of God; these deep

things are the things of Christ in whom are hid the treasures of wisdom and knowledge.

Chapter ii:11, 12. Only the spirit which is in man knows the things man has left unexpressed in words; even so no one knows the things of God save the Spirit of God. And this Spirit who knows the things of God was given to Paul and to others who revealed the truth of God, that they might know the things which are freely given of God.*

Chapter ii:13, 14. Paul and the other chosen instruments who received the revelation of God and communicated it to others, received the knowledge of the things of God first of all by the Spirit of God. And when they wrote it down, as we possess it now, they did not write in their own words, in words which man's wisdom teacheth, but in words taught by the Spirit of God. It means nothing less than verbal inspiration. The truth of God has been given by the Spirit of God in the very words which the Holy Spirit dictated. There was given a spiritual message, a spiritual revelation by spiritual means.

Chapter iii:16. He reminds them of their great dignity as believers, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Solemn truth it is! How different many a Christian's life would be lived if daily this great truth, that the Holy Spirit indwells the heart would be remembered.

Chapter vi:11. What the Corinthians were in their

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*Verse 12 must be applied first of all, as we have done, to Paul and the other instruments chosen to write down the revelation of God. But it applies to all believers "we know the things that are freely given to us of God".

old nature is stated in the preceding verse. Having accepted the Gospel they were washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of God.

Chapter vi:17. The Corinthian church was given to worldliness. Many evils existed in their midst. In spite of it all they were saints, separated ones. The apostle did not exhort them to seek a remedy in a "second blessing experience" or in getting "their Pentecost" or in anything else. But he reminded them, that the Spirit of God dwelled in them, in spite of their worldliness. "What? know ye not that your body is the temple of the Holy Spirit, who is in you, whom ye have of God and ye are not your own?" This is another strong argument against the false teachings that the Holy Spirit dwells only in a certain class of believers.

Chapter xii:3-13. This is an important and fundamental chapter as it deals with the different gifts of the Spirit and mentions for the last time the baptism of the Spirit.

The chapter begins with a significant statement. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Spirit." The Corinthians had been heathen Gentiles who were carried away by dumb idols and were as idolators under the influence of demons. After their conversion the Holy Spirit had been given to them and He manifested His power in their midst through the different gifts. The power of the Spirit of God attracted the attention of the world about them and also stirred up the enemy who attempted to creep in among them through evil spirits,

who generally try to imitate and counterfeit the manifestations of the Holy Spirit. As these Corinthians lacked in discernment they were in danger of being again deceived by certain manifestations, which appeared to be the work of the Spirit of God, when they were the work of demons. So the apostle gives a test. A demon would not acknowledge the Lordship of Christ; the true confession that Jesus is Lord is only possible by the Spirit of God, nor would any man who speaks by the Holy Spirit call Jesus accursed. It seems that there were powers in their midst which did this and while they spoke of Jesus, they did not acknowledge Him as Lord. It is a striking fact that in the different sects which claim a restoration of apostolic gifts, such as the gift of healing, the gift of miracles and especially the gift of tongues, our Lord is called exclusively by the name of His humiliation. They constantly speak of Jesus and rarely of the Lord Jesus Christ. The damsel in Philippi who had a demon acknowledged the apostles as servants of God, but the demon in her would not own and acknowledge the name of the Lord Jesus Christ. And when Paul used that worthy name, the girl was delivered. The vagabond Jewish excorcists also used the name Jesus, but did not speak of Him as Lord.*

*We quote an interesting paragraph from the Synopsis: "When a man is not filled with the Spirit, who gives force to the truth in his heart, and clearness to his moral vision, the seductive power of the enemy dazzles the imagination. He loves the marvellous, unbelieving as he may be as regards the truth. He lacks holy discernment, because he is ignorant of the holiness and character of God, and has not the stability of a soul that possesses the knowledge of God, so that he needs no other miracles. If a man is not thus established by the knowledge of God, the power of the enemy strikes and pre-occupies him; he cannot shake it off. He is a victim to the influence which

From verses 4-13 we have a revelation concerning the gifts of the Spirit. First, we read of the diversities of gifts, but it is the same Spirit. Then the Lord is mentioned, that there are differences of ministrations, but it is the same Lord; and there are diversities of operations, but it is the same God. They are bestowed through Him. These gifts are in relation to the Lord; they are to be used in ministry, that is, in service for the Lord, under whom and for whose glory these gifts are to be used. The whole operations are of God who worketh all in all. All is confined to the church, the body of Christ. "But the manifestation of the Spirit is given to every man (a true believer) for profit." The gift bestowed upon one member of the body is not for self-gratification, to please oneself, but the gift is given for the whole body, for the edification of each member of the church.

Then follows the enumeration of the gifts of the Spirit. There are nine: The Word of wisdom; the Word of knowledge; the gift of faith; the gift of healing; the working of miracles; prophecy; discerning of spirits; gift of tongues and the gift of the interpretation of tongues. The miraculous sign-gifts hold a secondary place, the last mentioned are the gift of tongues and the interpretation of tongues. The highest gifts are the gifts of wisdom and knowledge. By these gifts the deep things of God are understood and

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this power exercises over his mind; the flesh is pleased with it, **for in one shape or another the result is always liberty to the flesh.**"—The latter is only too true in numerous sects, who claim to have had supernatural manifestations of the Spirit. The grossest, the most vicious things of the flesh flourish amongst them, especially when women are the leaders, as they generally are in delusion cults.

the ability is given to communicate them to others. The gift of faith is a special endowment of confidence in God and His promises, which enables the possessor to lay hold on God and accomplish great things by faith. Of course all believers have faith and live by faith. The gift of healing and the working of miracles were sign gifts specially bestowed for the beginning of Christianity when the present dispensation started. There is no intimation that these sign-gifts were to continue throughout the present dispensation; on the other hand, we do not find a statement that they should be withdrawn. It is, however, a fact that these gifts, like the gift of healing, of working miracles, of tongues and interpretation of tongues, began to disappear even in apostolic days. Many times in church history persons appeared who claimed that these gifts had been restored. Each time it was found out that they were imitations brought about by satanic powers, for Satan's sphere is counterfeiting the manifestations of the Spirit. Such is the case in Irvingism, Mormonism, Spiritism, Christian Science and in certain other sects. The Pentecostal sects, for instance, claim a restoration of the gift of tongues and their interpretation, under the plea that the age is about to close, and the church should expect a revival of apostolic powers. But where is it taught that the end of the age should bring back apostolic powers and supernatural manifestations? There is a prophecy in Scripture that before the coming of the Lord signs and wonders will be manifested, but they are the lying signs and wonders of the man of sin (2 Thess. ii). There is a gift of tongues, besides the gift of prophecy and discerning the spirits (trying the spirits whether they are of God).

As we find in chapter xiv of this epistle, the Corinthians, whose spiritual state was so unsatisfactory, esteemed the gift of tongues the highest, while the Spirit of God put it in the lowest place. They seemed to have been destitute of the gifts of wisdom and knowledge, and magnified the gift which was for an outward, demonstrative display, because it exalted themselves. The fourteenth chapter enters more fully into this. That chapter also gives an important injunction against women speaking and taking part in the exercise of gifts in the church.*

We have pointed out in the comment on Ephesians iv that the permanent gifts of the Lord through the Spirit are mentioned there, the gifts which will remain till the Lord comes; the sign gifts are omitted. Nor are these gifts of miracle-working mentioned in Rom. xii:3-8. Of much importance is verse 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The passage is important, for it mentions for the very last time the Baptism of the Spirit. First, John the forerunner and herald of Christ had spoken of it. Then our Lord before His ascension had told His

*A strange contradiction it is when certain women preachers of today, who claim almost every gift of the Spirit, preach, teach, heal the sick, have visions, prophesy, like a certain woman leader in Southern California. If the Holy Spirit has given to these women these gifts then He contradicts Himself, for His command is "Let your women keep silence in your churches." But the Holy Spirit has not changed. The demand He makes, because it also involves the glory of Christ, is still in force, and for this reason we know that these women who talk in a jibberish, which they designate the gift of tongues, who anoint the sick by the wholesale, promising healing, do not possess the real gifts of the Spirit.

disciples to tarry in Jerusalem, and that they would be baptized with the Holy Spirit not many days hence. On the day of Pentecost the baptism took place. But never again do we read anything of the baptism of the Holy Spirit in the book of Acts. The only other passage in which the Baptism of the Spirit is mentioned is 1 Cor. xii:13. What, then, is the baptism of the Spirit as revealed here? That baptism which took place on the day when the Holy Spirit came down to earth, the day of Pentecost, united the 120 believers, who were gathered in Jerusalem in one body. The baptism of the Spirit constituted them the body of Christ; Christ is the glorified head, and every believer is a member in that body. The body of Christ, the church, was formed by this baptism of the Spirit. Scripture knows nothing whatever of different baptisms of the Spirit, repeated baptisms, or individual experiences of baptism with the Spirit, nor is there in Scripture a single word of command to seek the baptism with the Spirit. The baptism of the Spirit happened once and does not need to happen again. Ever since that event took place, whenever or wherever, a sinner trusts on Christ, he is at once joined by the same Spirit to that body. He makes the believer a member of the body of Christ, so that he shares in the one Spirit. The baptism of the Spirit is a dispensational act in which the church, the body of Christ was formed.

In the fourteenth chapter several references as to the Spirit are made, in connection with the gift of tongues (xiv:2, 14, 15, 16) which need no further comment.

Much less is said of the Holy Spirit in the **second letter to the Corinthians** than in the first. The rela-

tion of the first epistle to the second epistle and the purpose and scope of each is not our object to examine. We have done so in our "Annotated Bible."

Chapter i:21, 22. "Now He who stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (see also **chapter v:5**). Three operations of the Holy Spirit are here mentioned for the first time in the New Testament. The first is anointing; He anoints the believer. This phase of His work is fully explained in the notes on 1 John ii:20, 27, where the purpose and effect of the anointing are stated. The second is, the Spirit seals the believer. As the Ephesian epistle speaks of this twice, as sealed by the Spirit of promise and sealed unto the day of redemption, the reader will find the meaning unfolded in the comments there. The third is, the Holy Spirit is the earnest. This also is found in Ephesians and explained there. Here we simply call attention to the fact that all believers have the anointing, are sealed by the Spirit and possess Him as the earnest.

Chapter iii:3, 6, 8, 17, 18. In this chapter the Spirit of God is mentioned six times. The chapter contains a contrast between the dispensation of the law, that which is now passed away, and the new dispensation of grace. The church is called in verses 2 and 3 "the Epistle of Christ," and that Epistle is not written with ink, nor is it written as the law was, in tables of stone, but it is written with the Spirit of God in the fleshy tables of the heart. Paul speaks of the Corinthians as being his letters of commendation. These converted heathen were his letters of commendation, because they were the evidences of the power of the

Spirit of God in his ministry. In their faith they were the living expression of the truth and doctrines he preached. In verse 6 we find another contrast. "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." All the law can do, being a rule imposed upon man, is to slay him, to put the sentence of death upon him. The power of the grace of God in the heart is His Spirit and He quickens, gives life to the believer.

Chapter iii:8. "How shall not the ministration of the Spirit be rather glorious." The contrast between the two dispensations continues. The ministration of the law dispensation, a ministration of death (verse 7) was introduced with glory, which was seen reflected upon the face of Moses, which the children of Israel could not behold, and which faded away. The ministration of the Spirit, who gives life, is much more glorious. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory" (verse 9). The law required righteousness so that a sinner might stand before God, and as he has not this righteousness the law condemns him to death. But the gospel is the ministration of righteousness in that it reveals Christ the righteousness of God and this is revealed by the Spirit of God.

Chapter iii:17, 18. Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty." The thought of the Spirit which in the law dispensation was hidden under types and figures, is Christ glorified. The glory of Christ was veiled in the Old Testament, but now after Christ died and rose again, has gone to heaven and is there glorified, the Holy

Spirit reveals Him and His glory; indwelling the believer He enables him to know and to enjoy that glory. Where that Spirit dwells, who reveals the glory of Christ, there is liberty, perfect freedom from the fear of death and condemnation. The glass, or mirror, mentioned in verse 18 is the Word of God. There we see the glory of the Lord. As we look there and let the Spirit of God take the things of Christ to show them unto us, the Spirit of the Lord does His blessed work in changing us into the same image from glory unto glory.

Chapter vi:6. Paul speaks of the things in which he and his fellow ministers were attested as the ministers of God. Among these things the Holy Spirit is mentioned. The Holy Spirit manifested through them was an evidence that they were sent of God to minister.

Chapter xiii:14. "The grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with you all." This is the prayerful wish of the apostle Paul for the Corinthian Saints. It should be used in conclusion of every assembly of God's people. It will be noticed while this prayer concludes this epistle, no epistle in the greetings ever mentioned the Holy Spirit. The greetings are from the Father and from the Son; the Holy Spirit is omitted for the reason that He dwells in those to whom the greeting is sent. How perfect is the Word of God! Again we repeat though the Corinthian church was partly given to worldliness, the scene where the carnal spirit of denominationalism, that is sectarianism, manifested itself first, the presence of the Holy Spirit in them is acknowledged and not a single exhortation is given to seek "the baptism with the Spirit" or some "deeper experience."

CHAPTER VII

The Holy Spirit in Galatians

WHILE the epistle to the Romans contains the divine revelation of the Gospel, the salvation of God, the epistle addressed to the Galatians is the defense of that Gospel through the same inspired pen. Such a defense had become necessary in the days of the apostle Paul, because certain teachers dogged his footsteps, wherever he preached that Gospel, teaching a perverted, a counterfeit Gospel. Their false teachings consisted in the denial that faith in the Lord Jesus Christ is sufficient for salvation. They taught that the law must also be kept; they emphasized circumcision, keeping of the Sabbath and other ordinances, necessary for salvation and necessary for the believer in order to be righteous before God. It was the vicious leaven of legalism which they were spreading, that same leaven which has leavened well nigh everything in Christendom.

Chapter iii:2. "This only would I learn of you, Received ye the Holy Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? . . . He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" They had been pagan idol worshippers, but when they heard the Gospel of Jesus Christ preached and believed, they received also the gift of the Holy Spirit. He dwelled in their hearts. How, then, did they

receive Him, by the works of the law, by their own efforts, by vows and ordinances, or by the hearing of faith? They knew the answer. The Spirit of God was God's gift of grace to them. There is no promise in the law, that law keeping would insure the gift of the Holy Spirit. The Holy Spirit is sufficient and no law, no ordinances, no holy days or other observances, are needed to help the believer in a life before God.

Chapter iii:14. "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Once more it is stated that the gift of the Spirit is inseparably connected with faith in the Lord Jesus Christ.

Chapter iv:6. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." This is the same precious truth as already explained in Romans viii. The word "Abba" is the Aramaic for Father. It is found in the same form in the branches of the Semitic language. "Father" is the word used by the Gentiles. Jews and Gentiles believing on Christ receive the same Spirit of Sonship and are brought into the same family.

Chapter iv:29. In the allegory illustrating the two covenants, the Holy Spirit is mentioned, showing how flesh and Spirit are antagonistic to each other.

Chapter v:5. "For we through the Spirit wait for the hope of righteousness by faith." What is "the hope of righteousness by faith"? It is the coming of the Lord for His Saints. The righteousness which we are in Christ has a hope attached to it. The hope of His calling is that we should be like His Son, trans-

formed into the same image. The Holy Spirit in us teaches us to wait and long for that blessed hope.

Chapter v:16-18. Here it is the walk in the Spirit and its blessed results. The walk in the Spirit is to live and walk in Christ, to have Him always before the heart in the power and energy of the Holy Spirit, who is in us to make Christ a blessed reality. In such a walk, abiding in Christ, the lusts of the flesh have no place. The new life in Christ loves to obey, loves holiness, and Christ is its strength and wisdom through the Spirit. The flesh is still present, for it lusteth against the Spirit, and the Spirit is envious of the flesh. The flesh tries to prevent the believer from walking in the Spirit. This passage contradicts another error of certain holiness sects and Pentecostalites, who teach and profess the eradication of the old nature. The first Epistle of John brands the denial of the presence of sin, as self-deception.

Chapter v:22-25. Here we find the fruit of the Spirit. It is the description of a true Christian character. That character consists in Christlikeness. The Spirit of God indwells the believer to produce these fruits and reproduce in him the very mind and character of our blessed Lord, so that the believer, abiding in Him,can walk even as He walked. Love, joy and peace are first. These give blessed assurance of the believer's relationship to God. This is the great foundation upon which all rests. If love, joy and peace are enjoyed in the Holy Spirit, the rest of the fruits will follow. These, long-suffering, kindness, goodness, fidelity, meekness and self-control, witness in the believer's life and walk that the unseen love, joy and peace in

the Holy Spirit are realities. If our confession is that we are in the Spirit, let it be shown by a walk in the Spirit.

Chapter vi:8 is the last reference to the Spirit in this epistle. Like produces like. He that sows to his flesh reaps a harvest accordingly. He that sows to the Spirit reaps also his harvest.

CHAPTER VIII

The Holy Spirit in the Epistle to the Ephesians

THIS epistle contains the highest revelation which God has given to His people concerning Himself as the God and Father of our Lord Jesus Christ, and as to themselves, redeemed by the blood of His Son, and destined to be like Him and to be with Him. In our exposition of the first three chapters we have called the revelation contained in them "the Masterpiece of God,"* for the redemption of sinners planned before the foundation of the world is the masterwork of God. The church of Jesus Christ as the glory of Christ, the fullness of Him who filleth all in all, is nowhere else in the New Testament revealed as it is in this epistle. All the relationships of that body, formed on the day of Pentecost, by the Holy Spirit, are made known in this document. She is both the Body of Christ and the Bride of Christ. We must then expect in this highwater mark of the revelation of God concerning the church the highest revelation as to the Holy Spirit and His work in the members of the body of Christ. We are not disappointed in this expectation for this epistle contains more about the work of the Spirit of God than any other epistle.

In the first chapter the work of the Godhead in the production of this Masterpiece is wonderfully made known. First we read how God the Father planned it all before the foundation of the world; then the fact

*"The Masterpiece of God," an exposition of Ephes. i-iii.

is brought out that the Son has redeemed us and finally we read of the part the Spirit of God takes in this work.

Chapter i:13, 14. We give this text in a correct rendering. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom, having believed, ye were sealed with that holy Spirit of promise, who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

We have here three operations of the Spirit of God. The first is that the Holy Spirit operates through the word of truth, the gospel of our salvation. Faith cometh by hearing and hearing cometh by the Word of God. Hearing the Word of God is the means used by the Spirit of God to produce faith in the heart of the sinner. When the Word is heard and believed, then the Spirit of God acts and quickens the believing sinner, so that he, trusting in Christ, receives life (John iii:5). All who have heard the Word of truth, the gospel, and believed are at once sealed by the Holy Spirit of promise. The authorized version is faulty as it reads, "In whom also after that ye believed"—it is "In whom having believed," that is, in the very act of believing ye were sealed with that Holy Spirit of promise. Some claim that between believing in Christ and the sealing with the Spirit years may intervene, and that the sealing can only be had if sought for in a definite experience. We have known poor misguided Christians who said they knew their sins were forgiven, but they were still seeking the sealing with the Spirit and had not yet received that. All this has no foundation in the Word of God. The sealing with the Spirit is not an inward experience at all,

which must be sought after conversion. Nowhere is there a command in the New Testament that we should be sealed by the Spirit. Sealing is a figurative expression. It denotes ownership. As soon as a sinner hears and believes the gospel, the Holy Spirit comes to dwell in his heart. In this way God seals those who believe in His Son, by giving to them His Spirit. Every true believer receives by the hearing of faith, in the act of believing (Gal. iii:2), the Holy Spirit, and is thus marked as belonging to God. The seal is therefore the Person of the Holy Spirit; His presence in the child of God denotes both ownership and security. Nowhere are we told "to feel" the sealing of the Spirit; we know it because the Word of God tells us it is so. In the 14th verse we read that the indwelling Spirit is "the earnest of our inheritance." This is the same as "the First fruits of the Spirit" (Rom. viii:23). His presence in us, the blessed things He does in us and makes possible, so that we can have joy and peace, and receive more and more, through His gracious ministrations out of the fulness of Christ, is the pledge that better things are yet to come. The gift of the Holy Spirit in us, is so to speak the first installment of the inheritance which we shall have when the Lord Jesus comes to redeem us by power and give us the redemption of our body.

Chapter i:17. In the first prayer in this epistle, addressed to the God of our Lord Jesus Christ, the Father of glory, request is made for the spirit of wisdom and revelation in the knowledge of Him. The Holy Spirit produces in the spirit of the child of God wisdom and, through the Word of God, revelation in the knowledge of the Son of God.

Chapter ii:18. "For through Him we both have access by one Spirit unto the Father." In the context we read that Gentiles, once without Christ (the promises of Christ) aliens from the commonwealth of Israel, strangers from the covenants of promise, without hope and without God in the world, are now in Christ Jesus made nigh by the blood of Christ. The middle wall of partition, between Jew and Gentile is broken down. In Christ they are both constituted one body, the work accomplished by the baptism of the Spirit (1 Cor. xii:13). Both have now access by one Spirit, the Holy Spirit, unto the Father. Both are in the family of God; both cry Abba, Father.

Chapter ii:22. "In whom ye are also builded together for an habitation of God through the Spirit." This habitation is the church. The Holy Spirit dwells in each member of the body of Christ, and this makes the body of Christ the habitation of God by the Spirit. As He dwelt as the Holy One in the tabernacle, so He dwells now in the church, through the Holy Spirit. God has His habitation there.

Chapter iii:5. "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." The church of Jesus Christ, as His body, was a mystery unrevealed in the Old Testament. No prophet ever knew that Gentiles, those outside, should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel. The Holy Spirit has revealed it. The prophets mentioned in this verse are not the Old Testament prophets, but the prophets of the New Testament.

Chapter iii:16. "That He would grant you, accord-

ing to the riches of His glory, to be strengthened with might by His Spirit in the inner man." The indwelling Spirit strengthens the believer with might in the inner man. For this great purpose He is in us, not for outward demonstrations but for inward strengthening.

Chapter iv:3. "Giving all diligence to keep the unity of the Spirit in the bond of peace." There is a unity of the Spirit. It exists and we are not asked as believers to produce a unity, but to keep, or guard it. What is this unity? The preceding chapters give the answer. The Holy Spirit as the seal is dwelling in every believer. All are members of the one body, the church, whether Jew or Gentile, bond or free. The oneness which is the result of the indwelling of the same Spirit in each member united to Christ, constitutes the unity of the Spirit. God Himself has made this unity by His Spirit and revealed it in His Word. Our Lord prayed for it in His great prayer in John xvii, when He asked that His own may all be one. This is the unity which we are to own and keep in the bond of peace. It can never be destroyed for it is the workmanship of God. But it may be denied and the expression of it lost. The denial of this unity is sectarianism. We keep the unity of the Spirit when we recognize in every child of God a member of the same body, when we look upon each redeemed one as being indwelt by the same Spirit. Blessed are we in these days of confusion if we act according to this divine truth. The "one Spirit" of verse 4 is also the Holy Spirit.

In **Chapter iv:11** the gifts of the Lord for His body are given. These are communicated through the Holy Spirit. The gifts here are the permanent, the abiding gifts needed for the edification and completion of the

body of Christ. It will be seen that the sign gifts are not here. There is nothing said of gifts of healing, prophecy, miracles or tongues. From this we concluded that these gifts are no longer essential.

Chapter iv:30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." He is the Holy Spirit and all which is unholy must be avoided so as not to displease the guest who dwells in the heart. Every sin is a sin against Him, who is in us. Especially is He grieved when the Lord Jesus Christ is not honored and given the pre-eminent place. Confession and self-judgment will end the grieving of the Spirit. He Himself leads to this through the Word of God. But let us notice that it does not say, as Christians sometimes say, the Spirit has been grieved away. He cannot be grieved away for He has come to abide with the believer for ever. By Him we are sealed, not as long as we are faithful, or as long as we do right, but we are sealed unto the day of redemption. This is therefore one of the evidences of the eternal security of the child of God. The day of redemption is the blessed day when the saints of God will receive their glorified bodies, the day when the Lord Jesus Christ comes for His own.

Chapter v:9. Here the fruit of the Spirit is mentioned. That fruit produced by Him is in all goodness, righteousness and truth.

Chapter v:18. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Here we have an exhortation to be filled with the Spirit. It is a divine command. But how can we be filled with the Spirit? Are we to sit down and say, I want to be filled with the Spirit, I believe I shall be filled with the Spirit and

then pray for it and reckon that we are now filled with the Spirit? This is the teaching of some, but it is not the teaching of the Word of God. We have seen from the Book of Acts that the apostles were repeatedly filled with the Spirit. They were filled on the day of Pentecost and filled at different times afterwards. The record shows that these different fillings occurred when they were walking and serving in obedience to the Word of God. As the believer obeys the Word of God, is yielded to the Lord, is occupied with Christ, walking in the Spirit, the Spirit of God fills his heart. If we sin and have been disobedient, the Spirit is still in us, but instead of filling us and leading us deeper into the things of Christ, He will direct our attention to our failures, so that we may judge ourselves and confess our sins to God our Father. If the believer walks in self-judgment before God, walking in the light as He is in the light, obedient to His Word, the Holy Spirit is well pleased and then fills him. A believer may begin the day filled with the Spirit, but at night the filling may no longer be enjoyed, because there was disobedience to the Word of God. The filling returns as we retrace our steps and bring our sin into the light. The Spirit of God is to control us. In order to be filled with Him and controlled by Him no "second blessing" experience is needed, but simple obedience to the Word.

Some of the sects which stress the work of the Spirit and are given to all kinds of false teachings claim that when one is really filled with the Spirit it should be manifested in an outward manner. They experience uncontrollable shakings of the body, twitchings of the facial muscles, hysterical laughter, convulsions, and some power forces them to utter sounds

which are unintelligible. All this is claimed as the work of the Spirit. We read in the Gospels of those who had convulsions and gnashed with their teeth and talk incoherently, but these symptoms were those of demon-possession. The filling with the Spirit does not produce such actions but He reproduces Christ in His meekness and lowliness in the believer's life.

Chapter vi:17. "And take the helmet of salvation, and the sword of the Spirit which is the Word of God." In the context we read of the armour which God has supplied for the believer in his conflict with the wiles of the devil. The sword of the Spirit, which is the Word of God is the only article used for the offensive. We have seen all along how the Spirit of God is inseparably connected with the Word of God. So the Word of God is the sword of the Spirit through which He strikes and pierces. It is needed by God's people at all times. The more we are filled with the Word and use the Word in obedience, the more the Spirit will fill us and use us. Our blessed Lord used the sword of the Spirit when He defeated the devil with His majestic "It is written." One of the strangest hallucinations which we have ever met is the delusion that a believer may be filled to such a degree with the Holy Spirit that he needs no longer the Bible. This is the actual teaching of some of the Pentecostal sects.

Every true child of God knows that this is a satanic delusion. Only as we search the Word and let the Word search us, as we feed on the Word, yield to the Word, hide it in our hearts and obey it, can the Holy Spirit work in us.

Chapter vi:18. This is the last mention of the Spirit

in this epistle. The supplication of the believer is not to be **for** the Spirit, but **in** the Spirit.

What are the teachings of Ephesians concerning the Spirit? He quickens, He seals, He is the earnest, He gives wisdom and knowledge, by Him we have access to the Father, He has formed the church and makes her the habitation of God. Furthermore, He has revealed the church as the mystery of God, strengthens the individual members, and has produced the unity, which believers are to keep. He has sealed the believer unto the day of redemption, He is not to be grieved, He is to fill the believer, He is the sword, and prayer is to be in the Spirit. Nothing is said of "the baptism with the Spirit," nor the sign gifts, the healing gift, the tongue gift nor the miracle gift.

CHAPTER IX

The Holy Spirit in the Epistle to the Philippians

THE epistle is not a doctrinal epistle like Romans, First Corinthians, Galatians, Ephesians, Colossians, etc. It is a practical epistle unfolding true Christian experience, which is a different thing from the experience of a Christian. We do not find anything said in this document about some supernatural manifestation of the Holy Spirit, or that a true Christian experience consists in some great emotional experience, which brings with it extraordinary powers or certain gifts, like the gift of tongues. Of all this Philippians has not a word, nor is the teaching found in this epistle or in any other epistle, that a true Christian experience must start with an "individual Pentecost" or a second-blessing holiness experience. These are terms nowhere sanctioned by the Word of God. Paul was the prisoner of the Lord in Rome and in writing this epistle he gives an inspired account of his own experience and what the true experience of every believer ought to be. A true Christian experience is the walk of faith in fellowship with the Lord Jesus Christ. Four aspects of true Christian experience are revealed. Christ is the believer's life. The believer is in Christ and Christ is in him, therefore the believer is to live Him, for Him, and his whole life is to be controlled by the Lord (Chapter i). In the second chapter Christ is seen as the believer's pattern. "Let this mind be in you, which was also in Christ Jesus." In the third chapter Christ is revealed as the bright object before the believer's heart. The goal is to be with Him and like

Him in resurrection glory. In the last chapter we learn that Christ is sufficient for all circumstances in which a believer may be found, and faith can say "I can do all things through Christ who strengtheneth me." To live Christ, to be conformed to His image, to have Him constantly before the heart, ever reaching out for that blessed goal, to find Him sufficient in all things—that is true Christian experience. It is impossible without the Holy Spirit. He is the power and energy in the believer which makes such an experience possible. He is mentioned only three times in Philippians.

Chapter i:19. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." What salvation does the apostle mean? Salvation in the New Testament is used in a threefold way. We **are** saved in Christ, having believed on Him, and therefore delivered from the guilt of sins and from judgment. There is a future salvation, which takes place when the Lord comes. It will complete the believer's redemption. But there is also a present salvation which every child of God needs daily as he journeys towards the heavenly home. In the midst of trials, sorrows and many testings, hardships and different perils, salvation is needed. It was for this present salvation that Paul desired the prayers of the Philippians; for this he needed, as we all need, the supply of the Spirit. The latter does not mean another baptism with the Spirit, nor another outpouring. The Holy Spirit dwells in the child of God, as we have seen in the previous epistles. If the heart is set upon Christ and controlled by Him, the needed supply of the Holy Spirit will never be lacking. He

always fills the heart of the believer who honors and exalts the Lord Jesus Christ.

Chapter ii:1. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, of one accord, of one mind." Believers are one in Christ and in fellowship with the Saints of God. In this fellowship is to be manifested the humility of Christ. There is to be likemindedness, nothing to be done through strife and vain glory. All this is made possible through the fellowship of the Spirit. He has united all the children of God into one body. There is the unity of the Spirit and if this unity is acknowledged, and the walk in the Spirit maintained there will be no discord and no division among the saints of God. Divisions and parties are never the work of the Spirit of God, but the work of the flesh.

Chapter iii:3. "For we are the circumcision, which worship God in the Spirit and rejoice in Jesus Christ, and have no confidence in the flesh." True worship is only possible by the Spirit. The indwelling Spirit fills the heart and the eyes of the believer with Christ. He rejoices in Christ, in what He is and what He has done; He glories in Him and this leads to and produces the worship in the Spirit.

It is a sad fact that misguided Christians who seek special experiences, such as Pentecostal powers (so called) evidenced by talking in a strange tongue,are woefully ignorant of these truths. If they knew what Christ is and what the grace of God in Christ Jesus has accomplished for them, they would not become the victims of these most subtle delusions, the counterfeits of the enemy of the truth, garbed as an angel of light.

CHAPTER X

The Holy Spirit in the Epistle to the Colossians

THE epistle to the Colossians is the twin epistle to Ephesians. Both epistles embody the highest revelation God has given to man. In them the Word of God is completed (Col. i:25). In Ephesians, as we have seen, the revelation concerns the body of Christ, which is His fullness. Here we have the deepest truths revealed as to that body, the church. The church is the glory of Christ, destined to be like Him and with Him. In Colossians the church is also mentioned, but the truth unfolded is the glory of Him, who is the head of Creation and the head of the Body, the Lord Jesus Christ. One of the most marvellous revelations concerning the Person and Glory of the Son of God is found in the great epistle. But there is a very striking contrast between these two epistles. Ephesians contains the fullest teachings concerning the Holy Spirit and His work; each chapter mentions Him. In the Colossian epistle the Holy Spirit and His work is not mentioned at all. Only once is He mentioned and then only incidentally (i:8). Nothing is said in this epistle about His indwelling, nor about the sealing, the anointing, the filling and the gifts of the Spirit. The whole subject is omitted. There is a very vital reason for this omission which carries with it an important lesson.

The Colossian believers were facing grave errors in their midst. A number of false doctrines consisting in philosophical speculations, oriental mysticism, as-

ceticism and legalism along with other things, were advocated amongst them and threatened the complete corruption of the church. Some of these philosophical theories to which they were listening became later known by the name of Gnosticism, a system which denied the Glory of Christ, His essential and eternal Godhead and His atoning work in its all-sufficiency. Gnosticism flourishes today in that system known as "Christian Science." Russellism, called now "the International Bible Students' Association," makes the same denials. The second chapter of this epistle warns against these denials, while the first chapter unfolds in that great revelation the Person, the glory and the work of the Son of God. The Colossians had evidently already lost sight of Christ and His glory, giving ear to strange doctrines and unscriptural inventions. Their eyes were no longer fully on Christ. They tolerated in their midst teachings which dishonored the Lord of glory.

Now, where the Lord Jesus Christ is not exalted, where His glory and honor are not fully maintained, the Holy Spirit is grieved and hindered. His work is not to speak of Himself, but to glorify Christ. Because the Colossian believers were drifting away from the true estimate of the Lord Jesus Christ, and did not give Him the pre-eminent place, the Holy Spirit has nothing to say to them about Himself and His work in the believer. Instead He bears witness to the Person of Christ to lead them back to the Son of God and thus give to their hearts the right conception of His glory, His fullness and their completeness in Him. This is the reason why no teaching concerning the Holy Spirit is found in this epistle.

He always exalts Christ. Any movement in which the Holy Spirit is first of all exalted, in which the full glory of Christ is not owned, and He and His perfect work on the Cross are given a secondary place, must be looked upon with grave suspicion. To be occupied in an introspective way with experiences, with feelings and emotions, supposedly the work of the indwelling Spirit, is not according to Scripture. The child of God is to be constantly occupied with the Lord Jesus Christ, exalting and glorifying Him, and walking in His fellowship. When this is done the Holy Spirit does His gracious work, but never where Christ in any way is not fully honored and acknowledged.

CHAPTER XI

The Holy Spirit in the Epistles to the Thessalonians

IT is well known that the epistles to the Thessalonians were the first epistles the apostle Paul penned by the Spirit of God. In Acts xvii we have the historical record of his visit to Thessalonica. He preached the gospel in the synagogue and elsewhere. The blessing of God rested upon it. Without touching upon the leading teaching of these two epistles, which are prophetic in that the testimony most prominent is the coming of the Lord, we point out the few references to the Holy Spirit in both of these epistles.

Chapter i:5-6. "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit." The Holy Spirit manifesting His power in the preaching of the good news, giving much assurance to those who believed, as well as the subsequent results in their salvation and the accompanying joy are here mentioned. They turned to God from idols. They served the true and living God and became His followers. They waited for His Son from heaven, for the apostle had taught them in the very beginning the blessed hope, which brings the consummation of the believer's redemption. In all this the Holy Spirit acted as He still does. He quickened them so that they could turn to God; He enabled them to serve God in a separated

life, and gave them the patience of hope. Let it be noticed that neither in this epistle nor in the book of Acts is anything said that there were extraordinary manifestations of the Spirit of God amongst them. There is no mention made of the gift of tongues, the working of miracles and other sign gifts. It is indeed very significant that in the great Pauline epistles addressed to the church, except in Corinthians, nothing is said of the baptism with the Holy Spirit, the gift of tongues, the gift of healing and the gift of working miracles. Not a word of all this in Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians and the other epistles.

Chapter iv:8. Another passage showing that believers have the Holy Spirit as the gift of God.

Chapter v:19. "Quench not the Spirit." In Ephesians we read the warning not to grieve the Spirit. Quenching the Spirit is not the same as grieving Him. The verse preceding and the verse which follows this brief exhortation explains what quenching the Spirit means. If we neglect to be thankful and do not praise Him for everything, then we quench the Spirit, for He is in us as the Spirit of praise and worship. If we do not follow His leading when we should speak of the Lord Jesus Christ, whether in a public meeting or in private, we quench Him. To quench the Spirit means to hinder His action in the midst of the church or in individual service. As we said in connection with the exhortation not to grieve the Spirit, so we say here, we may quench Him, but He will never leave us, in spite of our unfaithfulness.

In the second epistle the Holy Spirit is mentioned only once by name, at the close of the second chapter

(ii:13). This second chapter is prophetic and we can not pass it by without saying a word on the hindering One, who will be taken out of the way. In the first epistle is revealed the blessed hope of the coming of the Lord for His Saints. From the beginning of the second chapter in the second epistle we learn that the Thessalonian believers had been disturbed by false teachers who taught that the day of the Lord, the day of judgment and wrath for the unbelieving world was at hand. They went so far, it seems, as to send a spurious letter in the name of Paul. The inspired man of God informs the troubled Thessalonian Christians that the day of the Lord does not come till the falling away has come and the man of sin, the final, personal antichrist is revealed. He gives a picture of the character and work of this masterpiece of Satan, the man of sin. All this he had taught during his stay in Thessalonica (verse 5). Then we read the following words, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity does already work, only He who now letteth will let, until He be taken out of the way." We have written the person mentioned as the hindering One with a capital H—for we believe the person is the Holy Spirit. As long as He is in the world as He is now, the final great apostasy cannot come, nor can the man of sin be revealed. As we have seen the Holy Spirit dwells in the individual believer and He dwells therefore in the true church, which is the habitation of God by the Spirit. Some day the true church will be taken out of the world to meet the Lord in the air. Then the Holy Spirit will be no longer in the world as He is now here, that is, in the body of Christ. Through the true

church, constituted of all believers, He keeps back the falling away and restrains Satan from putting his man into the world. But when He has finished the work in the completion of the church and her subsequent glorification, this restraining influence will be gone; "Then shall that Wicked be revealed." Of course the Spirit of God will still do a work on earth after the true church has been raptured, just as He worked before the day of Pentecost.

The one reference to the Holy Spirit in chapter ii:13 needs no further comment.

CHAPTER XII

The Holy Spirit in the Epistles to Timothy and Titus

THE first epistle of Paul to Timothy is a confidential communication concerning the church as the house of God. It contains practical and important instructions as to the order which is to be maintained in this house. Pure doctrine, pure worship and a faithful ministry are the leading thoughts of this pastoral letter.

The second epistle is the last Paul wrote. In this second epistle the church as the house of God is no longer mentioned. Instead of this we read of "the great house" in which are vessels to honor and some to dishonor and the believer is urged to purge himself from the vessels of dishonor. The great house is the prophetic picture of the professing church, which is the house in disorder. It is prophetic. What was to come in Christendom down to the days in which we live is foretold in this epistle.

Chapter iii:16. "And without controversy great is the mystery of godliness: God is manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These are the facts connected with the person and work of the Lord Jesus Christ. His incarnation is mentioned first. Then comes "justified in the Spirit." It tells us once more that the Lord Jesus Christ walked on earth in the Spirit of holiness, that, after having offered Himself by the

eternal Spirit, He was raised from among the dead also by the operation of the Spirit (Rom. viii:11).

Chapter iv:1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines of demons." Here the Spirit of God shows "things to come" as promised by our Lord. He revealed through Paul the fact that as this present age proceeds and nears its close, a falling away will take place, and the apostates will give heed to seducing spirits and the doctrines of demons. How abundantly this prediction is verified in our times is known to all. These are the only two references in the first Epistle to Timothy in which the Holy Spirit is mentioned.

2 Tim. i:7. "For God has not given us the Spirit of fear, but of power, and of love and of a sound mind." Let us not overlook the "sound mind." Many are not manifesting a sound mind, but are given to an enthusiasm as to spiritual things, fanaticism, if not worse, which is of a carnal origin. The Holy Spirit in the believer is not the Spirit of fear, but power, love and a sound mind are His marks.

2 Tim. i:14. "That good thing which was committed unto thee keep by the Holy Spirit who dwelleth in you." The preceding verse speaks of holding fast the form of sound words. This expression is a striking argument for verbal inspiration. The truth of God is conveyed in the very words of God by the Spirit of God (1 Cor. ii). It is to be held fast in faith and in love. It does not mean a certain creed put together by man, but the whole truth of God as revealed by Him. And whatever good thing is committed unto the believer, in the form of a gift, must be kept by the energy and

power of the Holy Spirit, who dwells in the believer. What we have received, the knowledge of the form of sound words and the gift imparted, must be used. "In proportion as we do not care to communicate to others the things which we have received, we shall find their power over our own souls diminishing and their sweetness also."

These are the only two passages in which the Spirit of God is referred to in the second epistle to Timothy.

In the **Epistle to Titus** the Holy Spirit is mentioned but once. In chapter **iii:5-6** we read, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit, which is shed on us abundantly through Jesus Christ our Saviour." The believer born again is born of the Spirit. He is also shed upon us abundantly, as the gift, to be in and with the believer. The renewing of the Spirit does not mean, as it has been explained, another coming of the Spirit to the believer's heart, or a greater measure of the Spirit. But it means that He works in the believer, communicating daily, if He is unhindered, all that is ours in Christ. He takes of the things of Christ and shows them unto us. It is in this way He renews us and keeps us in the real enjoyment of the salvation which we have, and the redemption of the future "the hope of eternal life."

CHAPTER XIII

The Holy Spirit in the Epistle to the Hebrews

THAT this epistle was originally addressed to Jews who professed the name of the Lord Jesus is shown by its contents. This fact and their peculiar condition must never be lost sight of in the study of it. We may assume that the epistle was especially addressed to the church in Jerusalem with its thousands of Hebrew-Christians, who were still zealous for the law. There are a few references to the Holy Spirit in this epistle which we have to examine.

Chapter ii:4. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will." This evidently refers to the days of the apostles, when the gospel was preached to the Jews first. As we saw in the comment on the Holy Spirit in Acts, He manifested His power in signs and miracles, because the Jews asked for signs.

Chapter iii:7. "Wherefore as the Holy Spirit saith, today if ye will hear His voice." This is a significant expression. It embodies the belief of the Jews, that it was not David who spoke, or the prophets, but the Holy Spirit. It might be well to use this phrase more in these days of the denial of the inspiration of the Word of God and to say instead of, as Paul, Peter or John said, "as the Holy Spirit saith."

Chapter vi:4. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and

have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This is a solemn warning addressed to those Hebrews who were undecided and in danger of turning back to Judaism after they had been under the influence of the gospel and the Spirit of God. In abandoning the truth brought to them by the Spirit of God that Christ is the Lamb of God and turning once more to the Jewish sacrifices, they crucified the Son of God afresh and put Him to open shame. There is nothing in the passage, so often used by Arminian theologians, to contradict the perseverance of the Saints, which would warrant the belief that those who are warned were real believers. The description of these apostates does not speak of them as justified believers, born again and children of God. As the "Numerical Bible" states, "the apostle after describing them, immediately adds, as to those whom he is addressing: But beloved, we are persuaded better things of you even things that accompany salvation, though we thus speak. This is the most distinct assurance that he had no thought of one who had known salvation incurring the doom of an apostate." The phrase "partakers of the Holy Spirit" does not mean at all the gift of the Spirit. The Holy Spirit is the power which is present in Christianity; it is present when the gospel is preached. Those who come under the preaching of the gospel in the energy of the Holy Spirit partake of the Spirit, but that does not mean salvation or the gift of life.

Chapter ix:8. "The Holy Spirit thus signifying,

that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing." This is another interesting passage. It teaches that the Holy Spirit is the author of the types, the shadow things in the old dispensation. He is the author of the Word of God, the communicator of the revelation of God and He also reveals the same truth in the levitical institutions, the tabernacle service, the sacrifices, the offerings, the priesthood and its different ceremonies. The marvelous teachings revealed through these institutions are sufficient evidence that the Holy Spirit has produced all.

Chapter ix:14. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." It is an additional truth as to the relation of the Holy Spirit to the Lord Jesus Christ. As man on earth, in the perfection and value of His person, He offered Himself, by the eternal Spirit, without spot unto God. This offering by the eternal Spirit took place on the cross. Therefore, on account of this spotless offering by the eternal Spirit, every sinner who comes to God through Him, is purged from dead works to serve the living God.

Chapter x:15. "Whereof the Holy Spirit also is a witness to us." This is spoken in connection with a quotation from the prophet Jeremiah. The passage shows that the Spirit of God witnesses and speaks through and in the prophets. The witness of the Spirit is in the Word of God.

Chapter x:29. He is called in this verse "the Spirit of Grace" because He is given through the grace of God and He communicates that grace to the heart and

life of the believing sinner. This exhortation had its special meaning for those Hebrews who had not been fully converted and were halting between two opinions; it is of the same meaning as chapter vi:1-6.

There is no mention of the Holy Spirit in the **Epistle of James.** The passage in chapter iv:5 has reference to the spirit of man, which lusteth to envy. Those addressed by James in his epistle (the earliest of all written, about 45 A. D.) the believers among the twelve tribes of Israel scattered abroad, possessed the gift of the Spirit like all other believers. Being an intensely practical epistle, the doctrine of Christianity not being the subject unfolded, nothing is said of the Holy Spirit.

CHAPTER XIV

The Holy Spirit in the Epistles of Peter

THESE two epistles are of a practical nature, addressed to the sojourners in the dispersion, that is, to Jewish Christians who were scattered throughout the provinces mentioned in the opening verse of the first epistle.

Chapter i:2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, Grace unto you, and peace be multiplied."

Here the Holy Spirit is mentioned as He who sets the believer apart for a certain action. Israel as a nation was set apart externally and by ordinances; the believer's sanctification, or setting apart, is through the Spirit. The setting apart by the Spirit is unto the obedience and sprinkling of the blood of Jesus Christ. He sets the believer apart unto the obedience of Christ to obey as He obeyed, as well as the sprinkling of the blood, which cleanses from all sin and gives confidence before God, as well as liberty and power to practice the obedience of Christ.

Chapter i:11-12. The Spirit of Christ was in the prophets and testified through them beforehand the sufferings of Christ, and the glory that should follow. Our Lord said to the Jews "Search the Scriptures . . . for they are they which testify of Me." The Spirit of God revealed in the Old Testament the sufferings and the glory of Christ. But it was only when the Holy Spirit was sent down from heaven that the full salvation was made known.

Chapter i:22. Obeying the truth is through the energy of the Spirit of God.

Chapter iii:18. This much misunderstood passage mentions the Holy Spirit. The false doctrines of Rome are built upon 1 Peter iii:18-20. Many protestant teachers also believe in a literal descent of Christ into Hades. The text is fully examined and explained in Volume IX of the Annotated Bible. The question is what does "quickened by the Spirit" mean? Those who believe that Christ between death and resurrection descended into the lower regions believe that He went there in His human spirit and therefore they hold that it was His human spirit which was quickened. But if His human spirit was quickened, that is received life, after His body died on the cross, His Spirit whom He commended into the hands of the Father, must have also died, for if His Spirit had not died, it needed no quickening. But this is an unsound doctrine, for the teaching of the Word of God is that only His body died. This is what we read here, "He was put to death in the flesh." The word quickened applies to His physical resurrection. The Spirit of God quickened Him (Rom. viii:11). The same Spirit also was in Noah and preached through him during the days while the ark was preparing, in which only eight souls were saved, while the unbelieving mass of that day are now the spirits in prison.

Chapter iv:6. This verse does not teach that the gospel is preached to the dead now, but that the gospel was preached to them, who are now dead, that is, when they were living. They heard the preaching that they might either live according to God in the Spirit, or be

judged as men responsible for what they had done in the flesh.

Chapter iv:14. "If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified." This is a blessed comforting promise. Whenever a believer is reproached for the name of Christ, the Spirit of glory and of God rests upon him. If Christians were more separated, more faithful, more loyal and devoted, they would also suffer more reproach outside of the camp and then know more of the presence and power of the Spirit of glory.

In the second epistle of Peter the Spirit of God is mentioned in only one passage, **chapter i:21.** "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." It is not without meaning that in the epistles of Peter and in the epistle to the Hebrews the Holy Spirit is repeatedly revealed as the author of the Old Testament Scriptures. In Hebrews we read in the very beginning of the epistle that God hath spoken unto the fathers by the prophets. As we have pointed out the phrase is used in quoting in that epistle from the Old Testament "the Holy Spirit saith." Peter in his first epistle declares that the Spirit of Christ was in the prophets, and in this passage he shows that prophecy came as holy men were moved by the Holy Spirit. These epistles are Hebrew-Christian epistles, the original documents were sent to believers among the Jews, which does not mean that they have less authority for us. It shows that the Hebrews believed that the Old Testament is God-breathed, that the Holy Spirit is the author.

CHAPTER XV

The Holy Spirit in the Epistle of John

THE purpose and message of this epistle, which has rightly been called "a family letter," are stated in the following passages: Chapter i:1-3, i:4, v:13. The great truth which is developed by the Spirit of God is not so much the life which the believer has in Christ, that is, the eternal life imparted unto him, as it is that life which is in the believer in its manifestation, corresponding to the life which the Lord Jesus lived on earth. John does not speak in his inspired writings of believers as "sons of God" (John i:12; 1 John iii:1, 2 are mistranslations) but as children. The Greek word means "born ones." We become members of the family of God by the new birth.

Chapter ii:20-27. "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in Him." The Holy Spirit is not mentioned by name, but He is the unction and believers possess this anointing of which John speaks. The Greek word for anointing is the word **"chrisma."** The same word is used in Luke iv:18; Acts iv:27, x:38 and Heb. i:9, and in each case it is applied to the Lord Jesus as the anointed One. In 2 Cor. i:21 it is used as here of the believer. The word employed in James v:14 "anointing the sick with oil" is the word **aleipho,** and it is

always used to denote a physical anointing; the following passages use this word: Matt. vi:17; Mark vi:13, xvi:1; Luke vii:38, 46; John xi:2, xii:3. It seems to prove that the anointing with oil in James v:14, so misinterpreted in our times, does not mean a spiritual anointing but a physical anointing for the benefit of the suffering of the body. Who ever has invented the practice of the present day "divine healers" of taking a drop of oil and putting that drop on the forehead, calling it "anointing" must have been ignorant of the meaning of this word.

The anointing, or unction, which John mentions in this passage comes with the gift of the Spirit. The Holy Spirit dwelling in the heart of the believer is the anointing the believer has. Prophets, priests and kings were in the old dispensation anointed with oil. Our Lord was anointed with the Holy Spirit, because He is the Prophet, the Priest and the King. We also mention the outcast leper and the ceremonial appointed in the Old Testament for his cleansing. In his unclean and vile condition he is the type of the sinner. He was cleansed by blood and anointed with oil, the emblem of the Spirit of God.

Like the Lord Jesus, the believer is anointed with the Holy Spirit, to share in His work. In conversion, having been cleansed by the blood of the Son of God, we are anointed by the Spirit, having received Him, and therefore the believer can act as a prophet, as one who tells forth the story of redeeming love, sent into the world even as He was sent into the world. This anointing constitutes the believer a priest, to exercise a holy priesthood in offering up spiritual sacrifices (1 Peter ii:5). The same anointing is ours in view of

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the coming glory when we shall reign with Him as kings.

Here again we meet the perversion of the truth, for some teach that this anointing is the portion of only a small number of Christians, who have sought this unction in a special experience. This experience is generally called by some unscriptural term, or identical with the baptism of the Spirit. The context teaches something different. It will be noticed that the apostle John, in speaking of the anointing, addresses not the fathers in Christ, those of riper experience, who have walked in the truth for years, nor does he address the "young men," those spiritually so, but he addresses the very youngest in the truth, the "little children," those who were but recently brought into the family by the new birth. The anointing by the Spirit is therefore the gift of God to the feeblest believer, to the youngest in the truth; it is a family gift and comes along with the new birth. This anointing, the indwelling Spirit, may be called the instinct of the new nature. By it the believer knows what is of the truth and what is not. The anointing abides in us that we may know the truth and understand the Scriptures. We give an illustration.

It has happened to us a number of times that young Christians appealed to us for help in connection with certain books they had bought and had begun to study. One wrote as follows: "Some person came to my home and showed me certain helps for Bible study. The person said the proceeds were to be used in missionary work and therefore urged me to make a purchase. As I looked through them I found many Scripture references and here and there saw something about the

coming of the Lord. As they were cheap I purchased them. But I must tell you after having read a good many pages I am really afraid to go on in the study of these volumes. A heavy feeling comes upon me, as if something is wrong and a voice seems to warn me against these books." Then the writer informed us that the books were by a pastor, Charles T. Russell, and published by the "International Bible Students Association," that evil cult which denies the essential and eternal Deity of the Lord Jesus Christ along with other denials of fundamental truths. The writer said that she was young in the faith and could not detect error, but felt that something was wrong. This illustrates the anointing and what it does for the child of God.

Chapter iii:24; iv:13. "And hereby we know that He abideth in us, by the Spirit which He hath given us." The presence of the Spirit of God in the child of God is the evidence that Christ is in us and abides in us.

Chapter iv:1-2. How do we know the Spirit of God in the midst of the many spirits, which come under the guise of being the Spirit of God? The spirits are to be tried (tested) for many false prophets are gone out into the world. The true test is the person of the Lord Jesus Christ. Anything which denies the full glory of the Lord Jesus Christ, which in any way detracts from His glory, emanates from the spirit of anti-christ. It may be a small matter in the eyes of man, which is unscripturally taught concerning the person of Christ, but that small thing will finally show itself as an error which leads to the denial of Christ. Over a hundred years ago a movement was in existence in England which claimed to be another Pentecost, just like the movements of our times. The leader, Edward

Irving, put great stress upon the incarnation, that Christ is come in the flesh, and other doctrines which are true. But the power in that movement suggested that Christ might have sinned and then the demons brought forth the evil doctrine of the peccability of our Lord, that He had a corrupt nature, that sin was in Him. Such is the subtilty of the serpent.

Chapter v:6-8. We must omit the seventh verse, as the oldest manuscripts do not contain it and it is generally agreed that the verse is an interpolation. In verses 6 and 8 the Holy Spirit is mentioned as the Spirit of Truth who bears witness. Christ came by water and blood, the water stands for cleansing, the blood for expiation, and therefore the Spirit is here; by Him we are enabled to appreciate and to rest in the value of the water and the blood, as it came from His side, and know the blessed power of both.

The second and third epistles of John, being private letters, do not mention the Holy Spirit.

CHAPTER XVI

The Holy Spirit in the Epistle of Jude

THIS little epistle has been put into the very last place in the canon of the New Testament, because it reveals prophetically the final conditions which will prevail in the professing church on earth. The end will be apostasy from the faith delivered once and for all to the saints. Believers are therefore called upon by the Spirit of God to contend earnestly for that faith. Twice Jude mentions the Spirit of God.

Verse 19. "These be they who separate themselves, soulical, having not the Spirit." Here is a picture of the **Modernist.** He separates himself from the true church by his infidelity and denials of the doctrine of Christ. But the trouble with the modernist is that he has not the Spirit. He may be an educated man, a moral man and very "soulical" and religious, as any natural man may be, but he has not the Spirit of God, and that is why he is a modernist. He has not the Holy Spirit because he never was born again.

Verse 20. "Praying in the Holy Spirit." Again we call attention to the fact that there is no exhortation or command after Pentecost to pray for the gift of the Spirit.

CHAPTER XVII

The Holy Spirit in the Book of Revelation

THE book of Revelation, being the great New Testament book of prophecy, gives a forecast as to the church on earth, the time of tribulation and judgment, after the true church has left this earthly scene, the coming of the Lord, the reign of Christ on earth and the consummation of all things when time merges into eternity. We look therefore not for any doctrines about the Holy Spirit in this book. He is mentioned in a number of passages.

Chapter i:4; iii:1; iv:5. The seven spirits of which these three verses speak is the Holy Spirit, the third person of the Trinity in His own completeness and diverse activities.

Chapter i:10. "I was in the Spirit on the Lord's Day." This statement has been perverted by some as meaning that John found himself transported by the Spirit to the day of the Lord, that is, the day of His visible manifestation. The Lord's day means here the first day of the week, and not the future day of His coming. On the first day of the week, the day which tells out the glory of Him who died for our sins, was buried and rose again, John enjoyed the special uplifting power of the Holy Spirit. And so may we also when we think of Him and remember Him.

Chapter ii and iii. Seven times we read here "let him hear what the Spirit saith unto the churches." The seven church messages are prophetic of the history

of the church on earth and the message of the Spirit is found in each and is to be heeded.

Chapter xi:11. "And after three days and a half the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." The Spirit of life is the Holy Spirit active in resurrection.

Chapter xiv:13. This is the message of the Spirit concerning the blessed dead who die in the Lord during the time of the great tribulation; they die the martyr's death to be sharers of the first resurrection.

Chapter xix:10. "The testimony of Jesus is the Spirit of Prophecy." In prophecy the Holy Spirit bears His testimony to the Lord Jesus Christ (1 Peter i:12).

Chapter xxii:17. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

This is the last time the Spirit of God is mentioned in the Word of God. He utters a Come. This does not mean that He invites the sinner to come, but the "Come" is addressed to Him, who speaks in the previous verse: "I am in the root and offspring of David, the bright and morning star," the Lord Jesus Christ. He desires His Coming again, to receive the Kingdom, the power and the glory. The bride is the church. The Spirit in her also calls, Come. Some blessed day the "Come" of the Spirit and the bride will be answered and He who promised to come again, come to take His Saints into the Father's house. And while we wait for Him we pray in the Spirit "Even so, come Lord Jesus."

The invitation for him who is athirst to come, and the final "whosoever" to come and take the water of life freely, is the last gospel invitation extended by the Spirit of God.

CHAPTER XVIII

One Hundred New Testament Facts as to the Holy Spirit

WE give a summary of the teaching of the New Testament concerning the Holy Spirit.

1. *The Holy Spirit and the Lord Jesus Christ.* He was conceived by the Holy Spirit; anointed by the Spirit; the Spirit was not given to Him by measure, but was upon Him in His divine fulness; He was led by the Spirit; His ministry was in the power of the Spirit; His works were done by the Spirit of God; He promised the Spirit to His disciples; He offered Himself by the eternal Spirit; He was raised by the Spirit; He gave commandment by the Spirit; He sent forth the Spirit.

2. *John the Baptist and the Spirit.* John the Baptist was filled with the Spirit from his mother's womb; being the greatest of the Old Testament prophets he witnessed concerning the kingdom, the first and second advent of Christ. The national promise to Israel as to the gift of the Spirit and the new birth of the nation is included in his message. The promised outpouring of the Holy Spirit upon the people Israel is still unfulfilled. It will be fulfilled in the day of the second coming of Christ.

3. *The Spirit and the New Birth* (John iii:5).
4. *The Spirit the well of living water* (John iv:14).
5. *The Spirit and true Worship* (John iv:23-24).
6. *The Spirit and the Words of Christ* (John vi:63).
7. *The Spirit and outflowing service* (John vii:37-39).

8. *The Spirit as the other Comforter, the Spirit of Truth* (John xiv:16; xv:26).

9. *The convicting Demonstration of the Spirit* (John xvi:7-14).

10. *The testimony of the Spirit* (John xvi:13-14).

11. *The In-breathing of the Spirit* (John xx:22).

12. *The Spirit and Power* (Acts i:8).

13. *The Advent of the Spirit* (Acts ii:1-4).

14. *The outward manifestations of the Spirit* (Acts ii:1-13).

15. *The Witness of the Spirit through Peter* (Acts ii:14-36).

16. *The Holy Spirit and the Jews* (Acts ii:38).

17. *The Filling with the Spirit* (Acts iv:8, 31; Eph. v:18).

18. *The Spirit and Ananias and Sapphira* (Acts v:3, 9).

19. *The Holy Spirit and Obedience* (Acts v:32).

20. *The Holy Spirit as Administrator in the Church* (Acts vi:3, 5, 10).

21. *The Spirit of God and Stephen's Vision* (Acts vii:51, 55).

22. *The Spirit catching away Philip* (Acts viii:39).

23. *The Spirit filling Saul of Tarsus* (Acts ix:17).

24. *The Comfort of the Spirit* (Acts ix:31).

25. *The Spirit and the Gentiles* (Acts x:38-47).

26. *Prophecy by the Spirit* (Acts xi:28 and xxi).

27. *The Holy Spirit and Missions* (Acts xiii:1-9).

28. *The guidance of the Spirit* (Acts xvi:6, 7).

29. *The Holy Spirit and John's Disciples* (Acts xix:2, 6).

30. *Disobeying the Spirit of God* (Acts xx:22, 23, 28; xxi:4, 11).

31. *The Spirit the appointing power in the church* (Acts xx:28).

32. *The Law of the Spirit* (Rom. viii:2).

33. *The Spirit and the Flesh* (Rom. viii:5-6).

34. *The Spirit quickening the body in resurrection* (Rom. viii:11).

35. *The Spirit of Adoption and His witness to Son-ship* (Rom. viii:14-16).

36. *The First fruits of the Spirit* (Rom. viii:23).

37. *The Intercession of the Spirit* (Rom. viii:26-27).

38. *The Activities of the Spirit in the Believer* (Rom. ix:1, xiv:17, xv:13, 19).

39. *Preaching in the power of the Spirit* (1 Cor. ii:4).

40. *The fullness of Redemption revealed by the Spirit* (1 Cor. ii:12).

41. *The Spirit and the Word of God* (1 Cor. ii:13, 14).

42. *Every believer the temple of the Holy Spirit* (1 Cor. iii:16, vi:17).

43. *The different gifts of the Spirit* (1 Cor. xii:3-13).

44. *The Baptism of the Spirit and its scriptural meaning* (1 Cor. xii:13).

45. *The Spirit and the Gift of Tongues* (1 Cor. xiv:2, 14, 15, 16).

46. *The Earnest of the Spirit* (2 Cor. i:22, v:5; Ephes. i:13).

47. *The Holy Spirit in His life-giving and trans-forming power* (2 Cor. iii).

48. *The Communion of the Holy Spirit* (2 Cor. xiii:14).

49. *The Spirit and the Works of the Law* (Gal. iii:2).

50. *The Spirit given to the sons of God* (Gal. iv:6).

51. *The Conflict between the Spirit and the flesh* (Gal. iv:29).

52. *Waiting by the Spirit for the hope of righteousness* (Gal. v:5).

53. *Walking in the Spirit* (Gal. v:16-18).

54. *The Fruit of the Spirit* (Gal. v:22-25).

55. *The Spirit and the Gospel of Salvation* (Ephes. i:13).

56. *The Spirit sealing every true believer* (Ephes. i:14, iv:31).

57. *The access by the Spirit to the Father* (Ephes. ii:18).

58. *The Habitation of God through the Spirit* (Ephes. ii:22).

59. *The Spirit revealing the Church* (Ephes. iii:5).

60. *The Spirit strengthening the inner man* (Ephes. iii:16).

61. *The Unity of the Spirit* (Ephes. iv:3).

62. *The abiding gifts of the Spirit* (Ephes. iv:11).

63. *The Spirit in goodness, righteousness and truth* (Ephes. v:9).

64. *The Sword of the Spirit* (Ephes. vi:17).

65. *The Holy Spirit and Prayer* (Ephes. vi:18).

66. *Grieving the Holy Spirit* (Ephes. iv:30).

67. *The Supply of the Spirit* (Phil. i:19).

68. *The Fellowship of the Spirit* (Phil. ii:1).

69. *The Spirit and the Colossians* (Col. i).

70. *The Power and Assurance of the Spirit* (1 Thess. i:5-6).

71. *The Quenching of the Spirit* (1 Thess. v:19).

72. *The Hindering Power of the Spirit* (2 Thess. ii).

73. *The Spirit predicting Apostasy* (1 Tim. iv:1-2).

74. *The Spirit and love and a sound mind* (2 Tim. i:7).

75. *The Spirit and sound words* (2 Tim. i:14).

76. *The Renewing of the Spirit* (Titus iii:6).

77. *The Holy Spirit and miracles* (Heb. ii:4).

78. *The utterance of the Spirit* (Heb. iii:7).

79. *The Participation in the Holy Spirit* (Heb. vi:4).

80. *Truth revealed by the Spirit through Types* (Heb. ix:8).

81. *The Spirit and the Sacrifice of Christ* (Heb. ix:14).

82. *The Witness of the Spirit through the Word of God* (Heb. x:15).

83. *The Sanctification of the Spirit* (1 Peter i:2).

84. *The Spirit revealing Christ through the prophets* (1 Peter i:11-12).

85. *Obeying the Truth through the Spirit* (1 Peter i:22)

86. *The Spirit and the spirits now in Prison* (1 Peter iii:18).

87. *The Spirit and those now dead* (1 Peter iv:6).

88. *The Spirit and Suffering* (1 Peter iv:14).

89. *The Holy Spirit and Inspiration of the Old Testament* (2 Peter i:21).

90. *The Unction of the Spirit* (1 John ii:20-27).

91. *Knowing the Truth by the Spirit* (1 John ii:27).

92. *Christ abiding in the believer by the Spirit* (1 John iii:24, viii:13).

93. *Trying the spirits by the Spirit of God* (1 John iv:1-2).

94. *The realizing power of the Spirit* (1 John v:6-8).

95. *Apostates without the Spirit* (Jude, verse 19).

96. *Praying in the Spirit* (Jude, verse 20).

97. *The Spirit's messages to the churches* (Rev. ii and iii).

98. *The Holy Spirit in His own completeness* (Rev. i:4, iii:1, iv:5).

99. *The Testimony of Jesus the Spirit of Prophecy* (Rev. xix:10).

100. *The Longing of the Spirit* (Rev. xxi:17).

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